Fifty Years of Sheffield Church Life

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SHEFFIELD CATHEDRAL CHURCH.

"Thou shalt remember all the way which the LORD thy GOD led thee."—*Deut.* viii, 2.

Fifty Years of Sheffield Church Life

1866-1916

BY THE

REV. W. ODOM,

HON. CANON OF SHEFFIELD

Author of *Memories of Archdeacon Blakeney; Prayer and Praise for Eventide, &c.*

LONDON: "HOME WORDS" OFFICE, 11 LUDGATE SQUARE, E.C.

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1917.

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THIS VOLUME OF MEMORIES

OF

SHEFFIELD CHURCH LIFE

IS BY HIS LORDSHIP'S KIND PERMISSION

DEDICATED TO

THE RIGHT REVEREND

LEONARD HEDLEY BURROWS, D.D.,

FIRST BISHOP OF

THE DIOCESE OF SHEFFIELD

WITH THE LOYAL AND RESPECTFUL GRATITUDE

OF THE AUTHOR.

PREFACE.

"A small boat must not have a heavy cargo." So runs a Chinese proverb. I much hope the cargo which this book carries may not be deemed too heavy.

The cluster of Recollections—Autobiographical, Biographical, Ecclesiastical, Historical, Parochial, and Topographical—has been gathered primarily for those amongst whom I have been privileged to minister for so many years, but it will, I trust, not be without interest to many other friends in Sheffield and elsewhere. I can hardly expect to escape the charge of egotism; regret it as I may, the frequent use of the capital "I" is, from the nature of the subject, unavoidable.

As the shades of evening gather, memories of days that are past, and of loyal hearts and true "lost awhile," present themselves more vividly.

> "The memory brightens e'er the past,
> As when the sun concealed
> Behind some cloud that near us hangs
> Shines on a distant field."

But dear as is the Past, with its memories of blessing and mercies new every morning, the Future, with its promises and hopes, is far dearer—"I press toward the mark." Whilst it is a great relief to lay aside the burden of parochial work in a large parish, it is a constant joy to be permitted still to share in the Church life of Diocese and

City. To adopt the words of John Wesley, " I propose to be busy as long as I live, if my health is so long indulged to me."

For considerably more than half a century Sheffield has been to me a kind foster-parent, for which, I trust, I have not been unmindful. Memories of friends, not a few, crowd upon me as I write, and feelings of gratitude prompt me to do all I can for Church and City whilst opportunity and strength remain.

In the preparation of the following pages I am much indebted to those who have responded to my inquiries on certain points; also to my kinsman, the Rev. Vaniah Odom, B.A., for his kind help in reading through the proof-sheets; to Mr. J. W. Northend, for the great care he has bestowed in the production of the work; and not least to my devoted niece, Miss Kathleen Beetham, for the valuable assistance she has given to me throughout. Nor must I omit to express my warm thanks to the large number of kind friends, whose names will be found at the end of the book, who have encouraged me by subscribing for copies.

W. ODOM.

Lindum Lodge, Psalter Lane,
Sheffield, May, 1917.

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Page 30.—In May, 1917, the Bishop of Sheffield appointed the following to Honorary Canonries in his Cathedral, bringing the number to fourteen: Louis Ernest Day, Vicar of St. Cuthbert's, Sheffield; William John Cole, Vicar of St. Mary's, Sheffield; Alexander Henry Stillingfleet Bean, Rector of Firbeck-with-Letwell; and Thomas Forster Rolfe, Rector of Kirk Bramwith-with-Barnby-on-Don.

I.

SHEFFIELD IN THE 'SIXTIES.

"Even so my varied life
Drifts by me ; I am young, old, happy, sad,
Hoping, desponding, acting, taking rest,
And all at once : that is, those past conditions
Float back at once on me."

GREAT are the pleasures of memory, even though dimmed by regrets of things left undone which ought to have been done, and things done which ought not to have been done. Those who, through devious paths, have sought to follow the star of Duty may see clearly the Guiding Hand which led and kept them through many and great perils, and will be constrained to exclaim with the Psalmist: "Bless the LORD, O my soul, and forget not all His benefits."

Sheffield in the 'sixties! How surprisingly different from the Sheffield of to-day. The contrasts, both in centre and suburb, are great indeed. My first sight of the town was in the early 'sixties. At that time the town—it had not then attained the dignity of a city—was all aglow with excitement and gaiety on the occasion of the marriage of Edward, Prince of Wales, to the Princess Alexandra of Denmark. Decorations, processions, and festivities were the order of the day. Mr. (afterwards Sir) John Brown was the Mayor—there was no Lord Mayor then. Coming from a quiet country town, "far from the madding crowd," there was much to interest, with not a little to cause surprise and pain. At almost every corner in the centre of the town were flaring gin palaces, and the large number of drunken men and women in the streets startled me. I am glad to say that many of these places of temptation have gone, and so far as I can judge drunkenness in the streets has greatly decreased.

Until the new home was ready my first few days were at the old hostelry, "The Black Swan," Snig Hill, not far from Bank Street, where ten happy years of business life were to be spent. I well remember gazing on the old-world timbered houses opposite, long since

pulled down for the widening of the road. At that time the central streets were very narrow, and the shops small, many with old-fashioned fronts. The book shops were a great attraction, especially the second-hand ones in Watson Walk, West Bar, and Barker Pool, where often I found bargains which suited my slender purse, and so, long before having a house of my own, I was the happy possessor of a well-filled bookcase. Since those days my books, on many subjects, have increased to such an extent that it has become difficult to know where to stow them.

The population of Sheffield was then 185,157, whilst the dwelling-houses numbered 41,764. Fifty years later the population, according to the census of 1911 (exclusive of Tinsley, since added), was 455,817, whilst the number of dwelling-houses had more than doubled, exceeding 108,000, notwithstanding that a large number of old premises, including whole streets, had been demolished to make room for larger buildings and wider thoroughfares. In 1861 the rateable value of property was £446,866, which at the close of 1916 had increased to £2,106,880. Such has been the rapid growth of the city.

During the last fifty years Sheffield has made remarkable strides in the matter of education. With the bare mention of the Firth College, founded by Mr. Mark Firth in 1879, at a cost, with endowment, of nearly £30,000 (now merged in the Sheffield University); the University College (1897) afterwards the University of Sheffield, created by Royal Charter in 1905, when the fine buildings, in Western Bank were opened by H.M. King Edward VII and Queen Alexandra, I would more especially refer to Elementary Education.

Shortly after the first School Board for Sheffield was formed in 1870, special inquiries showed that with 40,000 children of school age living in the borough there was school accommodation for 28,000, almost wholly provided by Church and Denominational Schools, with only 12,000 children in attendance. Temporary schools were promptly hired, large Board Schools were rapidly built, and attendance enforced.

In March, 1873, there were in the Board Schools thirteen head teachers, four assistants, thirty-five pupil

teachers, one sewing mistress, and two monitors. To-day, figures taken from the Report of the Education Committee, 1915-16, present a remarkable contrast.

> At the end of July, 1916, there were 63,006 children on the registers of Council Schools, and 20,613 on the registers of Non-Provided Schools, making in all 83,619 children in schools maintained by the Education Committee. The Elementary Council Schools numbered seventy-two, embracing 186 departments. The Non-Provided Schools numbered forty-two, embracing eighty-seven departments; making a total of 114 schools and 273 departments.
>
> There were 1,259 head and assistant teachers in Council School, and 426 head and assistant teachers in Non-Provided Schools, and in addition 154 certificated and three uncertificated assistant teachers on war service. Also, six teachers from Training Colleges were unable to commence work in Sheffield owing to military duties, and eight assistants had already laid down their lives whilst on active service. There were 163 pupil teachers in Elementary Schools.
>
> The total expenditure other than out of loans, during the year ended 31st March, 1916, was £422,522 12s. 1d. The Grant receivable for the year represented 44·31 per cent of the total expenditure, leaving 55·69 per cent to be provided locally, including rates. The income for the year included £18,693 3s. 4d. from the Imperial Exchequer. The total income from all sources, other than rates, was £208,770 14s. 7d., leaving £213,751 17s. 6d. to be provided out of the rates. The City Council paid into the Committee's fund the sum of £213,120 (equivalent to a call upon the rates of 25·69d. in the £), in addition to £660 9s. 4d. to balance the expenditure in respect of the previous year.

Such is the record of educational progress in less than fifty years. It may be said that of the forty-nine Non-Provided Schools thirty-nine (including the two Charity Schools) are Church of England, nine Roman Catholic, and one private. To this may be added that in 1916 King Edward VII School, which holds a high position amongst the public schools of England, had on its Roll 510 boys, and the Central Secondary Schools 901 scholars, of whom 426 were boys and 475 girls. The students at the Secondary Evening Schools in 1916 numbered 1,076, whilst in the District Evening Schools no fewer than 11,070 were enrolled.

As we look at these figures, and the many and varied subjects of study provided, and consider the great and

peculiar educational advantages of to-day compared with those of fifty years ago, our hopes for the coming generation are very high. We can only wish that the words of one of Earth's great teachers may not be forgotten: "The fear of the LORD is the beginning of wisdom."

In *Reminiscences of Old Sheffield*, edited by Mr. R. E. Leader, we are told that about 1810-15 "London letters were brought by horse mail round by Worksop, and the rider fired his pistol at the Market Place to notify his arrival. There was then only one letter-carrier for the whole town—a female who lived in Lee Croft, and she carried the letters in a small hand basket covered with a white napkin."

In 1864, shortly after which I had to call at the old Post Office in the Market Place each morning for letters, the Post Office staff consisted of the Postmistress (Miss Ellen Wreaks) and seventeen clerks, with about twenty letter-carriers. Of these old clerks, one, Mr. George Smith, was resident in Heeley, and an attendant at Heeley Church for more than fifty years, and for some time our excellent churchwarden. To-day, in addition to the sub-postoffices, we have the fine block of buildings in Fitzalan Square, with a total staff in September, 1916, of 1,163, including 316 clerks and 498 postmen. The mean and inconvenient Midland Station was at the foot of the Wicker, whilst the Victoria Station was comparatively small.

A few 'buses passed through the narrow streets to the suburbs, one of the most noticeable being the four-horse 'bus to Broomhill, driven by "Old Neddy," whose picturesque figure and familiar squint are still remembered. To-day the tramcars run over some forty miles of double track, whilst the receipts of cars and motor 'buses during 1916 exceeded a weekly average of £10,200. All this helps to indicate the remarkable changes which Sheffield has witnessed during the last fifty years.

In the 'sixties, apart from the churches and chapels, the only public buildings of note were the Cutlers' Hall, with about half of its present frontage, the Town Hall at the corner of Castle Street and Waingate (now the Police Courts), the old Music Hall and the Free Library in Surrey Street, the Norfolk and Fitzalan Market Halls,

with the General Infirmary, Wesley College, and Collegiate School in the suburbs. As a recent writer truly says, Sheffield's civic architecture was inferior to other Northern and Midland towns, and the town itself "was scarcely yet emerged from the status of an overgrown village."

To those of us who are able to recall the past, the Sheffield of to-day shows a remarkable transformation, not only in its widened and well-paved streets, its imposing banks, shops, and other business establishments, but also in its public buildings. To name only a few, we may point to the Town Hall, the Albert, Montgomery, and Victoria Halls, the University buildings, the Firth College, the Education Offices, the General Post Office, the Young Men's Christian Association buildings, the Royal Hospital, the Jessop Hospital for Women, the greatly-enlarged Royal Infirmary, and the many Council Schools scattered throughout the city.

I made early acquaintance with two of the Sheffield papers—the *Independent*, then noted for the fullness and accuracy of its local reports; and the *Daily Telegraph*, a somewhat feeble production until it came under the able control of Mr. W. C. Leng, who speedily revolutionized the paper, and made it a power politically, commercially, socially, and religiously. What a contrast between the mean-looking office of the *Telegraph* in High Street in the 'sixties and the palatial block of buildings which to-day proudly dominates the head of the same street.

Those of us who remember what Abbeydale, Heeley, Crookes, Walkley, and the great stretch of green fields between the old Collegiate School and Ecclesall Church (not to name other parts) were like fifty years ago, find it difficult to realize the great changes. Beauty has given way to utility, and it must be confessed in not a few places to depressing ugliness which a little wise forethought might have prevented.

I have a vivid recollection of the terrible Flood caused by the bursting of the Dale Dyke Reservoir of the Water Company at Bradfield on the midnight of Friday, March 11th, 1864. Going up Sheffield Moor on the Saturday morning, and seeing knots of excited people earnestly talking, I felt sure that something out of the

common had happened. On the newspaper posters were the ominous words "Awful Catastrophe!" and it was some time before the extent of the fearful calamity could be realized. The destruction of property was enormous, including tilts, mills, factories, &c., destroyed or flooded, 927; houses destroyed or flooded, 4,697; in addition to which eleven churches, chapels, and schools were flooded, and twenty bridges wholly or partly destroyed. The dead and missing numbered 240, the greater part resident at Malin Bridge, Hillsborough, and Neepsend. In the Don Valley I saw distressing sights: wrecked dwellings, rescue parties at work digging out bodies from the debris, and bearing them away. Compensation claims made upon the Water Company amounted to £455,164, whilst the contributions to the Relief Fund, headed by £200 from Queen Victoria, exceeded £50,000. The sad story is told at length in *The Great Sheffield Flood*, by Samuel Harrison.

I well remember the great excitement in 1867 caused by the Commission of Enquiry in connexion with the terrible trade outrages, which resulted in admissions by members of grinders' societies that they had been guilty of explosive outrages, rattening, and even murder, nearly all the worst cases being planned by one William Broadhead, who kept a public-house in Carver Street. The revelation of crimes committed brought a black cloud over Sheffield, and at the time one felt ashamed of living in the town. The guilty men who had confessed, and their accomplices, were granted freedom from punishment, and their many crimes were, it was manifest, utterly abhorrent to the great body of workers.

My recollections of the Church life of Sheffield at this period must be reserved for the next chapter, but I may here say that in the wayward days of youth I was somewhat of a religious vagrant. At times I found my way with friends to Brunswick Chapel, and occasionally visited the Cemetery Road Baptist Chapel, of which the Rev. Giles Hester was the minister—an able preacher, but somewhat bitter against the Church of England. Sometimes I was attracted to the Cemetery Road Congregational Chapel by the fame of the Rev. Brewin Grant, a scholarly man and a skilled debater, who, in after years,

went over to the Church of England, and became Vicar of St. Paul's, Bethnal Green, London. Occasionally I found myself at the Tabernacle in Oxford Street, then almost in the country.

In due course, having come to years of discretion, my wanderings ceased, and I found a home at St. Matthew's Church, of which the Rev. F. J. Witty was the Vicar, and became a Sunday School teacher in the old Carver Street Schools, now, I regret to say, used as a warehouse. The Day and Sunday Schools were then largely attended. At St. Matthew's I heard Dr. Gatty, the venerable Vicar of Ecclesfield, preach several times, and occasionally we had the Rev. H. D. Jones, my predecessor at Heeley, who, with somewhat monotonous voice, and without animation, would discourse for half-an-hour or more.

In those days Penny Readings with music were popular, and at St. Matthew's most successful, the attendance numbering from 300 to 400. It was here I gained my first experience of public speaking. The reciters and singers of various Churches were accustomed to interchange. One evening I was invited to take part in the Penny Readings at St. Marie's Roman Catholic Schools, St. Mary's Road, when the genial Canon Walshaw presided over a crowded audience. My recitation was Bell's lengthy poem, "Mary Queen of Scots," which elicited warm commendations from the chairman. In after years we frequently met, when the worthy priest had always a few cheery words. When my *Memories of Archdeacon Blakeney* was announced, Canon Walshaw was one of the first to send me a kind letter, asking for an early copy of the Life of his old friend. This is one of many pleasant recollections.

But I am digressing. After a time, I was attracted to St. Simon's Church, of which the Rev. James Battersby was the Vicar. Here I continued to worship and work to the time of going to college, returning after my college life and ordination as curate of the parish, of which, on the preferment of Mr. Battersby to the Vicarage of St. James, I became vicar. Memories of the twelve happy and, I trust, fruitful years of ministry here still linger with me, of which more in another chapter.

II.

CHURCH LIFE IN SHEFFIELD 1866—1916.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

When the nineteenth century opened there were only three churches in Sheffield—the Mother Church of St. Peter (pre-Reformation), now the Cathedral; St. Paul's, built 1721 by subscription; and St. James's, built 1789 by subscription of pew proprietary; with three ancient chapels—Attercliffe (1630), Ecclesall (thirteenth century), and the Shrewsbury Hospital Chapel.

The following interesting facts are extracted from a Return made in 1743 to the Archbishop of York (Dr. Herring) respecting the Parish Church and St. Paul's Chapelry:—I. As to the Parish Church, there were in addition to the Vicar (John Dossie) three assistant ministers paid by the Church Burgesses. "Public Service twice on every Lord's Day and twice on every other Holy Day, as often on Wednesday and Friday." Children and servants were catechized from the beginning of June till the beginning of October. The Sacrament of the Lord's Supper "is administered on the first Sunday of every month, and on Christmas Day, Palm Sunday, Good Friday, Easter Day, and Whit-Sunday. On Palm Sunday, Good Friday, and on Easter Day (1743) about 500 in all did communicate." II. As to St. Paul's Chapelry, the incumbent (J. Downes) had no curate. "Public Service is performed twice on every Sunday. Every summer the incumbent catechized and expounded so long as any children, &c., offered themselves. The Sacrament of the Lord's Supper is administered monthly, over and besides the great Festivals. About forty usually communicate, but on such Festivals perhaps one hundred."

THE BISHOP OF SHEFFIELD
(Leonard Hedley Burrows, D.D.).

It is added that "the number of families in the parish of Sheffield is supposed to be above 2,000. Of these there may be 250 families who are Dissenters, most of them Independents and the rest Presbyterians." These had two meeting houses, and the Quakers one.

Up to the year 1846 Sheffield was one huge parish. In addition to the three churches already named, there were the four large churches built under the Million Act, namely, St. George's (1825), Christ Church, Attercliffe (1826), St. Philip's (1828), and St. Mary's (1830). The ancient chapel at Ecclesall had been replaced in 1788 by a new church, built on a site given by Earl Fitzwilliam. The site of St. George's was given by the Sheffield Church Burgesses, that of St. Philip's by Mr. Philip Gell, and that of St. Mary's by the Duke of Norfolk. St. John's Church in the Park was built in 1836 by subscription, the site being given by the Duke of Norfolk. Christ Church, Fulwood, was built and the site given (1838) by Miss Silcock. St. Thomas's, Crookes, and Holy Trinity, Darnall, were built in 1840 by subscription. Each church had its incumbent or perpetual curate.

The parish of Sheffield, however, remained undivided until 1846, when the Ecclesiastical Commissioners, with the sanction of the Privy Council, determined that it should be divided into twenty-five parishes or districts, each with its church and incumbent, viz., the Mother Church of SS. Peter and Paul, Attercliffe, Darnall, Brightside (St. Thomas), the Wicker (Holy Trinity), Pitsmoor (Christ Church), Sheffield Park (St. John), Dyers Hill (St. Luke, now the Sale Memorial Church), Heeley (Christ Church), St. Paul, Porter Street District (now St. Simon), Carver Street (St. Matthew), Eldon (St. Jude), Gillcar (St. Silas), St. George, Hollis Croft (St. Luke), Netherthorpe (St. Stephen), Moorfields (St. Jude), St. James, St. Philip, Crookes (St. Thomas), Fulwood (Christ Church), Ecclesall (All Saints), St. Mary, and Broomhall (St. Mark).

Several of these districts were not provided with churches until some years later, the services being held in mission rooms and schools. To several, generous grants were made by the Church Pastoral Aid Society towards the stipends of curates-in-charge. The first grant

of the Society was made to Attercliffe for the Darnall District in 1838, and ever since then to the present the Society has been a most liberal benefactor of the Church in Sheffield, several parishes owing their inception to grants given by the Society. It must be said that the Church in our city owes to the Society a debt which can never be fully repaid.*

In the year 1855 the Archbishop of York (Dr. Musgrave) constituted the Parish of Sheffield a separate Deanery, and appointed Dr. Sale, Vicar of the Mother Church, as Rural Dean. The following succeeded him in the office:—Rowley Hill, John Edward Blakeney, Alfred Pearson, James Gilmore, and Thomas Houghton. In 1884, under Archbishop Thomson, the Archdeaconry of Sheffield was created, comprising the Rural Deaneries of Sheffield, Ecclesfield and Rotherham, the first Archdeacon being John Edward Blakeney. He was succeeded by Henry Arnold Favell, Vicar of St. Mark's, on whose death in 1896 John Rashdall Eyre was appointed, he in turn being succeeded by Herbert Gresford Jones.

It is fifty years since I began work as a voluntary teacher in the Sheffield Church of England Educational Institute, of which the Rev. James Moorhouse, when a curate of the Parish Church, was one of the chief founders. It was then and for many years afterwards most flourishing, the number of students each term averaging about 300, special attention being given to Scriptural instruction. The Annual Soirée was a high day, prominent ladies of the city presiding over the tea tables. Teachers and students contributed to the entertainments, and it was at these that many of us made our first essays in elocution. It was delightful to see Canon Sale, who invariably presided, throw his whole heart into the proceedings. The institute was managed by a committee of clergy and laity, the officers at that time being:—President, the Rev. Canon Sale, D.D. Vice-Presidents, the Revs. James Moorhouse, M.A., and George Sandford, M.A., and Mr. Thomas Dunn. Treasurer, Mr. Henry Rodgers. Honorary Secretaries,

*In 1916 the C.P.A.S. made to the City of Sheffield forty-five grants, amounting to £2,970, given to twenty-eight working-class and poorer parishes, with a gross population of about 300,000, in aid of the stipends of thirty-four curates, six lay agents, and five women workers.

the Rev. George Depledge, M.A., and Mr. Henry Pawson. Assistant Secretary and Librarian, Mr. J. Casson. For several years it was my lot to prepare the annual Abstract of Accounts. Before me is a list of honorary members, which included many leading Churchmen of that day.

The appended copy of the Class List for the Michaelmas Term, 1866, indicating the subjects taught, with names of teachers, shows what the Church was doing fifty years ago to assist young people in educational matters. No one was admitted under the age of fifteen. Several of the old students became clergymen, whilst many others attained responsible positions, one having filled the honourable office of Lord Mayor of our City.

For some years Dr. Griffiths was Medical Officer of Health for Sheffield; the Rev. H. J. Barton, who had been a Missionary in India, was curate of St. Matthew's, and subsequently of St. Philip's; the Rev. E. T. Hustwick was on the staff of the Parish Church.

Amongst the teachers during the terms of 1867-9 were the Rev. J. B. Draper, Vicar of All Saints, who took the Epistle to the Hebrews; the Rev. W. Milton, first Vicar of St. Mark's, who took the Epistle to the Romans; the Rev. Thomas Wilkins, Vicar of Neepsend; and the Rev. F. W. Bindley, Curate of St. Jude's, Moorfields. A Mathematical Class, conducted by Mr. N. Sanderson, and one for Physical Geography by Mr. John Sutton, both well-known Church day school head masters, were commenced about this time, the students of which had to present themselves at the Government Science and Art Examinations. The Rev. George Depledge, Curate of the Parish Church, afterwards Vicar of Attercliffe, was for several years an indefatigable worker, taking four classes weekly, including Greek and Senior Latin. The Elocution Class, conducted by Mr. Arthur Thomas, was most popular.

The Rev. John Flowers Serjeant, afterwards Assistant Chaplain at the English Church, Paris, and subsequently Incumbent of St. Mary's, Fulham, a highly-intellectual man, overflowing with fun, was most popular as a teacher. When in Sheffield he was in charge of All Saints district, and conducted services in a room at the works of John Brown & Co. before the church was built. He died in 1880, at the comparatively early age of fifty-eight years.

SHEFFIELD CHURCH OF ENGLAND EDUCATIONAL
Term will begin on MONDAY, September 17th,

Half-past 7 to Half-past 8 o'clock.	Room
MONDAY—	
Senior Reading...Rev. Canon Sale, D.D.	D
Junior Latin...Rev. Walter Senior.	G
French Conversation...Dr. Griffiths.	E
German Reading...Mr. S. Kay.	F
Arithmetic...Mr. Buckle, B.A., and Mr. G. H. Bellhouse.	A
Writing...Mr. H. Machon, Mr. J. C. Wing, & Mr. H. E. Robinson	L
Junior Reading...Rev. E. T. Hustwick, M.A., Rev. F. W. Bindley, B.A., Mr. Fawcett, and Mr. Meeson.	C
Reading for Beginners...Mr. C. Chadwick.	B
TUESDAY—	
Senior Reading...Rev. J. E. Johnson, M.A.	D
Advanced Arithmetic...Mr. Mayall.	F
Spelling...Mr. H. M. Edwards.	E
Arithmetic...Mr. R. Henderson and Mr. W. P. Jackson.	A
Writing...Mr. Boulton, Mr. Glencross, Mr. H. E. Robinson, and Mr. J. C. Colver.	L
Junior Reading...Mr. Gregory, Mr. W. Heald, Mr. M. Hartley, and Mr. James Hill.	C
Reading for Beginners...Mr. Wallace.	B
WEDNESDAY—	
Senior Reading...Mr. John Collier.	D
French Conversation...Dr. Griffiths.	E
Arithmetic...Mr. Albert Walker and Mr. J. W. Johnson.	A
Writing...Mr. B. Wharton and Mr. Hugill.	L
Junior Reading...Mr. Evans, Mr. Walker, and Mr. W. Swift.	C
Reading for Beginners...Mr. Wallace.	
THURSDAY—	
Senior Reading...Rev. H. J. Barton.	D
German...Herr C. Wehnert.	G
Arithmetic...Mr. Boulton.	A
Writing...Mr. J. M. Dyson and Mr. Walker.	L
Junior Reading...Mr. Haygarth and Mr. Fairmaner.	C
Reading for Beginners...Mr. T. Hodgson.	B
FRIDAY—	
Senior Reading...Rev. E. W. Clarke, B.A.	D
Greek and Senior Latin...Rev. G. Depledge, M.A.	G
Arithmetic...Mr. Cundiff.	A
Writing...Mr. Swift and Mr. Marshall.	L
Junior Reading...Mr. Kirkland and Mr. Denton.	C
Reading for Beginners...Mr. W. Hodgson.	B

INSTITUTE.—CLASS LIST, Michaelmas Term, 1866.
and end on Friday, December 14th.

Room	Half-past 8 to Half-past 9 o'clock.
D	Gospel of S. Matthew...Rev. H. H. Wright.
G	Junior Latin...Rev. F. W. Bindley, B.A.
E	French Reading...Dr. Griffiths.
F	English Grammar (Highest Section)...Mr. S. Kay.
A	Arithmetic...Mr. Wm. Johnson and Mr. G. H. Bellhouse.
L	Writing...Mr. H. Machon, Mr. A. Evans, & Mr. H. E. Robinson.
C	Junior Reading...Rev. E. T. Hustwick, M.A., Mr. C. Chadwick, Mr. J. C. Wing, and Mr. J. Kay.
B	Reading for Beginners...Mr. W. Stanyard.
D	Senior Reading...Mr. J. Mettam.
L	Singing...Mr. H. W. Pawson.
G	English Composition and Dictation...Rev. G. Depledge, M.A.
F	English Grammar (Lowest Section)...Mr. W. P. Jackson.
A	Arithmetic...Mr. Rooks and Mr. Boulton.
C	Junior Reading...Mr. Gregory, Mr. Wallace, and Mr. Reed.
B	Reading for Beginners...Mr. Crapper.
D	Elocution...Mr. Arthur Thomas.
G	Geography...Mr. Saunders.
E	French Reading...Dr. Griffiths.
F	English Grammar (Middle Section)...Mr. W. Swift.
A	Arithmetic...Mr. J. Collier and Mr. J. Yates.
L	Writing...Mr. Butler, Mr. Marshall, and Mr. Pickford.
C	Junior Reading...Mr. S. Smith, Mr. Evans, and Mr. Windle.
B	Reading for Beginners...Mr. W. Wharton.
D	The Reformation (doctrinally considered)...Mr. James Todd.
F	Advanced Arithmetic...Mr. Bottom.
G	French...Herr. C. Wehnert.
A	Arithmetic...Mr. Boulton and Mr. Belfitt.
E	Spelling...Mr. Marshall.
L	Writing...Mr. B. Smith and Mr. Haygarth.
C	Junior Reading...Mr. Walker, Mr. Wm. Parkin Wiglesworth, Mr. W. Odom, and Mr. G. H. Naylor.
B	Reading for Beginners...Mr. J. M. Dyson.
D	Senior Reading...Rev. G. Depledge, M.A.
G	Shorthand Writing...Mr. Henry Pawson and Mr. John Hall.
F	Bookkeeping...Mr. R. H. Laughton.
E	Geography...Rev. E. W. Clarke, B.A.
A	Arithmetic...Mr. Cundiff and Mr. Tarbuck.
L	Writing...Mr. Myers, Mr. Bradshaw, and Mr. Denton.
C	Junior Reading...Mr. W. Hodgson, Mr. Kirkland, & Mr. Robinson.
B	Reading for Beginners...Mr. S. Newton.

The early 'seventies were characterized by lively controversies on Church and State. The Liberation Society sent to Sheffield several of its leading speakers, including Mr. Carvell Williams, Pastor Gordon, Dr. Parker, Mr. Henry Vincent, and Mr. John Fisher, who in turn were replied to by such able Church defenders as Dr. Massingham, Dr. Potter, Mr. William Touchstone, and others. A reference to the *Sheffield Telegraph* of that day will show the widespread interest taken in the subject. The Cutlers' Hall and the Temperance Hall were packed again and again, and the correspondence columns of the Sheffield daily papers fully occupied.

Young as I was I entered into the fray, it may be somewhat rashly, and was much encouraged by the Editor of the *Sheffield Telegraph* (Mr. W. C. Leng) allowing several letters to appear, signed "A Churchman." In May, 1872, the Liberation Society held a conference for the purpose of enlisting the sympathies of the young Sheffield Nonconformists, at which Mr. Carvell Williams said "the chief objection to the Established Church is that it is opposed to the spread of Christianity and the cause of religion." In a letter to the *Telegraph* referring to this conference I added a postscript—"Young men desirous of assisting in the formation of an Association for educating themselves in Church matters and acting in defence of the Church are requested to communicate with the writer—Box 14, *Daily Telegraph* Office." The first letter received was from a youth in a merchant's office in Bow Street—Henry Byron Reed, hereafter named,—who with two or three other young friends met at my rooms. The result was a meeting in the Lecture Hall of the Church Institute for the purpose of forming an Association of Young Churchmen "with a view to promote Education in Church History and Principles and to assist in upholding Religious Education generally—to disseminate accurate information on Church subjects, to support well-considered measures of Church Reform, and to aid in Church Defence,"—a somewhat ambitious programme. There was a large attendance, over which Canon Sale presided, whilst amongst those present, in addition to several of the Clergy, were Mr. Arthur Thomas, Mr. T. R. (afterwards Alderman) Gainsford, Mr. Francis Hobson, and

Mr. Alexander Robertson. After addresses by the Chairman, Mr. Arthur Thomas, and others, it was resolved on the motion of Mr. T. R. Gainsford that "an Association be formed for the purposes named in the circular convening the meeting, to be called the Sheffield Young Churchmen's Protestant Association, and that all Churchmen be members who shall subscribe one shilling and upwards per annum." It is worthy of note that leading Churchmen of that day, as Mr. T. R. Gainsford and Mr. Arthur Thomas—High Churchmen as they were—were not afraid of the term "Protestant." They knew what the word signified.

The first officers of the Association were the Rev. Canon Sale, D.D., President; the Rev. S. Chorlton and Mr. Arthur Thomas, Vice-Presidents; Executive Committee, Messrs. H. Biggin, W. B. Esam, B. Fletcher, W. Hydes, A. Jackson, H. Byron Reed, T. G. Shuttleworth, and A. Shaw; Mr. Joseph Ridge, Treasurer; and W. Odom, Hon. Secretary. It soon numbered 200 members and did useful work for several years. Its meetings were largely attended, and tens of thousands of tracts and leaflets bearing on Church subjects were circulated. During the first three years, in addition to papers read at meetings of members, public lectures were given on the following subjects by those named:—

"The English Church and the New Testament," Rev. H. H. Wright.
"Convocations—the Synod of our National Church," Mr. Arthur Thomas.
"Education and Religious Liberty," Mr. Wm. Touchstone.
"The question—What is the Church? considered in its bearing on practical Church Reform," Rev. Samuel Earnshaw.
"Our National Church: Is it Worth Defending?" Rev. Dr. Potter.
"Our National Church: Its Work among the Masses," Rev. C. G. Coombe.
"Our National Church: What are its Principles? Objections answered," Rev. James Battersby.
"Our National Church: How it may be Defended, and how it is Maintained," Rev. John Burbidge.
"The Principles of the Reformation," Rev. C. A. Goodhart.
"The Church's Work in the Mission Field," Rev. George Sandford.
"The True Protestant Bishop," Rev. William Milton.
"The Gospel or Ritualism," Rev. J. F. Witty.
"The Priests of the Three Temples," Rev. G. W. Weldon (London).
"The Dangers and Duties of our Day," Rev. Robert Maguire (London).

"The Claims of Street Children on the Church of Christ," Dr. Barnardo (London).
"The Supremacy of the Crown, and Church of England comprehension," Mr. Arthur Thomas.
"The Principles of Liberationism" (two lectures), Rev. Brewin Grant (London).
"Church Defence, the duty of Churchmen as Protestants, Patriots, and Christians," Rev. J. E. Gladstone (Wolverhampton).

Amongst subjects for discussion were:—"Our Street Youths! how can they best be brought under religious and moral influences?" (in which the Revs. Rowley Hill, J. E. Blakeney, and James Russell, Mr. Arthur Thomas, and others, took part); "Our Prayer Book—does it need revision?" "The Church's Mission Work—its requirements, how can they be met?" and "The Educational Tendencies of the Age."

Respecting Dr. Barnardo's Lecture, given in St. Paul's Lecture Hall, which was densely crowded, it may be said that this was his first visit to Sheffield. His great life-work of child rescue was only then beginning to be more widely known, and the immediate results of his visit, if I remember rightly, were contributions to his Homes approaching £100. When Dr. Barnardo made his last visit to Sheffield, not very long before his death, I had the pleasure of meeting him, and on reminding him of his first visit he said he remembered it well, as indeed I did, since we had to keep the great audience going for nearly an hour, owing to his having lost a train connection.

Before the Association was a year old its members had to lament the loss of their honoured president, Canon Sale, who passed away with startling suddenness. He was succeeded by the Rev. Rowley Hill, who had been preferred to the Vicarage of Sheffield. Mr. H. Byron Reed, one of the most active members of our Committee, became a lecturer to the Church Defence Institution, and subsequently editor of a Northern newspaper. In 1886 he was returned M.P. for East Bradford. Losing his seat at the General Election of 1892, he pluckily contested it again in 1895, defeating Mr. W. S. Caine. He was a most able and fluent speaker, and for many years did yeoman service in the cause of Church Defence. I look back with peculiar pleasure on the close and happy friendship which existed between us, but which

was, to my deep sorrow, brought to an end in October, 1896, by a fatal carriage accident to him near his home at Ventnor. He was honoured with a public funeral at Bradford, attended by an immense concourse. So ended, at the early age of forty, a brilliant life of great promise. The *Sheffield Telegraph* spoke of him as "an ardent Church defender, thoroughly honest and straightforward, with a fine resonant voice, a telling way of arranging facts and figures, of immense spirit, rendering him a most effective platform man."

On leaving Sheffield for college in 1875 my official connexion with the Association, in the formation of which I had taken an active share, necessarily came to a close. In its Report for 1876 appeared the following:—

> The departure of Mr. William Odom from Sheffield has deprived the Association of his valuable services as Honorary Secretary, and the thanks of the Association are due to him for his earnest and indefatigable labours from its formation [in 1872]; and it is with pleasure that the Committee mention that the Testimonial subscribed by members of the Association [nearly 200], consisting of the following works:—
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> | | |
> |---|---|
> | Alford's Greek Testament, 4 vols. | McClellan on the Gospels. |
> | Farrar's Life of Christ, 2 vols. | Christian Dogmatics. |
> | Trench on the Parables and Miracles. | Principles at Stake. |
> | Aids to Faith. | Dean Stanley's Palestrina. |
> | Proctor on the Prayer Book. | Modern English Poets. |
>
> was presented to him by the Rev Rowley Hill, on January 24th, 1876.
>
> The organizations that are now in formation in Sheffield upon the subject of Church Defence and Reform, contemplate the continuation of the work, which has hitherto been the object of the Association, upon a more extended basis.

When in the year 1866, as a voluntary teacher at the Church Institute, I became more fully acquainted with the Church Life of Sheffield, there were in the town—it was not then a city—only twenty-one churches. It may be of interest to recall these, with their Vicars—(1) The Parish Church, Canon Sale; (2) St. Paul's, John Edward Blakeney; (3) Ecclesall, Edward Newman; (4) St. James's, Henry Henton Wright; (5) St. Philip's, John Livesey; (6) St. George's, William Mercer; (7) Attercliffe, Thomas Walker Sale; (8) St. Mary's, Charles Edward Lamb; (9) St. John's, Park, Richard Heslop; (10) Fulwood, E. Boteler Chalmer; (11) Crookes, Charles George Coombe; (12) Darnall, W. L. Gibson; (13) Heeley, Henry Denson Jones; (14) Holy Trinity, Wicker, John Aldous; (15) St. Jude's,

Eldon, George Sandford (afterwards Vicar of Ecclesall); (16) Pitsmoor, Henry Barlow; (17) St. Jude's, Moorfields, John Edward Johnson; (18) Brightside, Thomas Hulme; (19) St. Matthew's, John Francis Witty; (20) St. Stephen's, John Burbidge; (21) St. Luke's, Hollis Croft, Robert Henry Deane.

The iron church of St. Mark, Glossop Road (afterwards removed to Carbrook), was served by the clergy of the Parish Church. Four other districts were without churches, namely, Porter Street District, afterwards St. Simon's, James Battersby; Dyer's Hill District, Peter Browne; All Saints', church in course of erection, John Flowers Serjeant; Gilcar District, now St. Silas, Ebenezer Rushton Talbot.

There were two assistant ministers at the Parish Church, Samuel Earnshaw and Canon Trevor (non-resident). The Rev. Thomas Smith, afterwards Vicar of Walkley, was Chaplain to the Infirmary; John Stacye, a noted antiquarian, was Governor and Chaplain of the Shrewsbury Hospital; and George Barnes Atkinson, Principal and Chaplain of the Collegiate School.

Of the curates of that day may be named George Depledge, of the Parish Church, afterwards Vicar of Attercliffe; Walter Senior, St. Paul's, afterwards Vicar of the same Church; Samuel Chorlton, Assistant Master of the Collegiate School and Curate of St. James's, afterwards Vicar of Pitsmoor and Canon of York; Charles Sisum Wright, Curate of St. Philip's, who became Vicar of St. Silas's, and afterwards Vicar of Doncaster and Canon of York; Robert Douglas, Curate of St. George's, afterwards Vicar of St. Stephen's; Dr. John Harrison, Curate of Pitsmoor, afterwards Vicar of Fenwick, author of *Whose are the Fathers?* and other works.

The Rev. Thomas Best, "father of the Sheffield clergy," who for forty-eight years had been the Incumbent of St. James's Church, long the fashionable church of the town, died in March, 1865.

In 1878, the second year of my ministry, the Church Congress met in Sheffield, and brought with it many distinguished visitors, including several bishops from the American and Colonial Churches, who had attended the

Lambeth Conference in July. I well remember the eloquent sermon preached in the Parish Church by the Bishop of Ripon, Dr. Bickersteth, from the text, "When He the Spirit of Truth is come, He will guide you into all truth."

The President, Archbishop Thomson, was invariably seen at his best in presiding over great meetings, and to this his presidency of the Sheffield Congress was no exception. His opening address, in which he pleaded for "the larger charity, the correction of narrow views, and the mutual suggestion of new modes of spiritual activity and life," forcibly delivered, and heard in every part of the large hall, was in its simple eloquence most impressive. There was no note of compromise in his condemnation of "novel practices." The Confessional, he declared, was deeply repugnant to the feelings and instincts of our people. His closing words, loudly applauded, were :—

> I would venture to say to those who have formed the project of bringing the Church of England much nearer the Romish Church, Is it not time to decide that no such transformation could take place, and that the effort to make it is so much labour lost? The Church, so far as the Bishops expound her meaning, does not intend to change; she aims at keeping the old path. Granting that you were conscientious in desiring to graft upon her a mediæval Confessional and a modern doctrine of the Eucharist, the effort has now been made, and it has not in any true sense succeeded. Meanwhile the enemy without takes much advantage of the time of struggle, and it should be abridged if we are to turn to confront in one line the real foes. Romish, or anything like Romish, the Church of England will not be.

Amongst the important subjects on the very comprehensive programme were: — "Foreign and Colonial Missions"; "Modern Doubts and Difficulties"; "Comprehensiveness in the National Church"; "The Church's work"; "The Duty of the Church in relation to Intemperance"; "Church Property in relation to the State"; "Ecclesiastical Patronage"; "Marriage Law as affecting the Church"; "The Church, Literature and Recreations"; "Women's Work in the Church"; "Parochial Church Councils"; "Cathedrals and Cathedral Institutions"; "Sunday Schools and kindred Agencies"; "Candidates for Holy Orders"; "Spiritual Life—its Helps and Hindrances"; and "Results of recent Discoveries in the East."*

* For full report of the speeches, papers, and discussions, see "The Official Report of the Sheffield Church Congress, 1878" (Pawson & Brailsford).

Amongst readers and speakers were the Bishops of Carlisle (Dr. Harvey Goodwin), Manchester (Dr. Fraser), Ripon (Dr. R. Bickersteth), Rochester (Dr. Thorold), Sodor and Man (Dr. Rowley Hill), St. Davids (Dr. W. B. T. Jones), Pennsylvania (Dr. Stevens), Capetown (Dr. W. W. Jones), Niagara (Dr. Fuller), Rupert's Land (Dr. Mackray), Ohio (Dr. Bedell), and Dunedin (Dr. Nevill); Bishops Ryan and Perry; the Deans of Chester (Dr. Howson), Ripon (Dr. W. R. Fremantle), Manchester (Dr. Cowie); Canons Hoare, Gregory (afterwards Dean of St. Paul's), Walsham How (afterwards Bishop of Wakefield), Ryle (afterwards Bishop of Liverpool); Archdeacons Emery, Blunt (afterwards Bishop Suffragan of Hull), Dr. Gott (afterwards Bishop of Truro), and the Revs. W. Boyd Carpenter (afterwards Bishop of Ripon), E. H. Bickersteth (afterwards Bishop of Exeter), Beardmore Compton (afterwards Bishop of Ely), W. Saumarez Smith (afterwards Archbishop of Sydney), F. F. Goe (afterwards Bishop of Melbourne), Cecil Hook (afterwards Bishop Suffragan of Kingston-upon-Thames), F. Pigou (afterwards Dean of Bristol), W. Lefroy (afterwards Dean of Norwich), and W. Moore Ede (now Dean of Worcester); Professors Sanday, Rawlinson, Stanley Leathes, and Watkins; Chancellor Espin; Canons Tristram, Norris, Trevor, Basil Wilberforce, and W. Wilkinson; the Earl of Wharncliffe, Earl Nelson, the Hon. C. L. Wood (now Viscount Halifax), and the Earl of Mulgrave; Mr. Beresford Hope, M.P., and Mr. Spencer Stanhope, M.P.

Amongst local clergy and laymen who read papers and took part in the discussions were the Revs. Canon Blakeney, Dr. Gatty, J. B. Draper, S. Earnshaw, J. E. Johnson, W. Milton, G. Sandford, Mr. (afterwards Sir) F. T. Mappin (who was then Mayor of Sheffield), Mr. (afterwards Sir) Henry Stephenson, Mr. Abram Brooksbank, Mr. Arthur Thomas, Mr. B. Fletcher, Mr. H. Byron Reed, and Mr. Bernard Wake. My revered friend, the Rev. Charles Bullock, Editor of *Home Words*, &c., read a paper on "The Attitude of the Church towards Popular Literature." Of the long list of speakers at the Congress I doubt if six are living to-day. "GOD buries His workmen, but carries on His work."

Most memorable were the magnificent meetings for working-men. The Albert Hall was filled to overflowing, the crowd being so great that the Lecture Hall of St. Paul's could not contain the overflow. The speakers, Archbishop Thomson (who presided), Bishop Fraser, Bishop Harvey Goodwin, and Canon Ryle, were listened to with rapt attention, and the points of their speeches were taken up by the men in a way which caused surprise to visitors. The Archbishop opened his heart to the working-men of Sheffield in tender and remarkable fashion, and one could wish that his wise words could be reprinted and sown broadcast amongst the workers of to-day. Bishop Fraser popularized science in a most attractive style. Bishop Harvey Goodwin got a wonderful hold of his audience. "You would scarcely believe it," he said, "but I think of Sheffield every day of my life. You don't know why? I will tell you. I shave every morning. I have a box which contains seven Sheffield razors—one for every day of the week. These razors were given to me nearly forty years ago, just at the time I began to shave. They were made by Rodgers & Sons. . . . I never put them upon the strop, but just leave them alone, and shave with them, each one to its day, with perfect comfort, every day of my life. . . . They were good Englishmen who made those razors, and they did not scamp their work." And then the Bishop enforced the lesson: "I say, then, to you Sheffield men—If you want to hold up your heads as you ought, as high honourable workmen, then don't scamp your work." The Bishop then applied the lesson to himself and the clergy. "GOD knows," he said, "we too can scamp our work, if we please. But whether in a lower or higher kind, the man who does a good day's work, knowing he has a Master in Heaven—the man who throws his whole heart and soul into the making of a razor, or into the management of a diocese, that is the man who is worthy of being called a man, and who will stand erect before GOD in the great day of account."

An important event in the Church life of Sheffield was the great Missionary Exhibition, extending over ten days, in October, 1901—a "red-letter" epoch in local Missionary enterprise. In the various courts representing Africa,

India, China, Japan, Palestine, N.W. America, and other countries, were upwards of 4,000 exhibits, explanatory of the life, customs, and industries of different races and their religions. In addition to the 55,588 persons who passed the turnstiles, were 10,922 day scholars, making altogether 66,510 visitors. Inclusive of £1,218 from the Ladies' Sale of Work, the proceeds exceeded £3,500. Amongst those taking part were Dr. Crosthwaite (Bishop of Beverley), Dr. Quirk (who just before had been consecrated Bishop Suffragan of Sheffield), Dr. Ridley (the venerable Bishop of Caledonia), Bishop Evington, of South Japan; Dr. Newnham (Bishop of Moosonee), Alderman Eaton (Lord Mayor of Sheffield), Mr. A. R. Ellin (the Master Cutler), Mrs. Isabella Bishop (the distinguished traveller), Miss C. F. Gordon-Cumming (another noted traveller), and Mrs. F. Livingstone-Wilson, daughter of Dr. Livingstone. On most days Archdeacon Eyre presided at the opening, whilst the officials and stewards numbered 1,500. It was my privilege to prepare the "Official Handbook," of which upwards of 5,000 copies were sold.

A gratifying evidence of Church life in the city was the Church Convention in November, 1912, for the deepening of the Spiritual Life. On four days, three times daily, very large audiences assembled in the Albert Hall, to hear addresses on the Gospel of Redemption. The subjects were:—(1) The Need of Redemption; (2) The Means of Redemption; (3) The Effect of Redemption; (4) The Response of the Redeemed. Those taking part in the meetings were:—The Archbishop of York, the Bishops of Durham, Ely, Wakefield, Edinburgh, Stepney, and Hull, the Dean of Lichfield, Archdeacon Madden, Canons Barnes-Lawrence, Peter Green, Willink, Dr. Frere, H. Gresford Jones, E. J. Kennedy, and F. S. Guy Warman.

The Convention was attended by much blessing, and it might be well for the Church and its members if similar gatherings for the deepening of the spiritual life, enabling Church-people to get a firmer grasp of the great foundation truths of the Gospel, were more frequently held.

The Church in Sheffield has had many noble benefactors. In addition to Miss Silcock, who built Fulwood Church, the Misses Harrison built and endowed a church at

Wadsley in memory of their father, and gave the vicarage; they also built the Church of Holy Trinity, Wicker, and gave the vicarage. The churches at Crookes and Stannington were mainly due to their liberality. They also built, and for many years maintained, the infants' school in Sheffield Park.*

It is recorded that when Dr. Sutton‡ was advanced in years the Misses Harrison, who were deeply attached to Evangelical principles, were much concerned lest the Vicarage of Sheffield should be handed over to an un-Evangelical, perhaps a Tractarian, clergyman. To avert this they were mainly instrumental in the purchase by subscription of the next presentation, which was conveyed in trust to the Rev. Matthew Morris Preston, of Cheshunt, who, when the vacancy arose in 1851, nominated the Rev. Thomas Sale, who for more than twenty years had been Incumbent of Southgate, Middlesex.

One of Sheffield's most munificent Churchmen was the late Mr. Henry Wilson, of Westbrook. In addition to numberless other gifts he built (1857) and afterwards enlarged St. Stephen's Church, with the exception of a grant of £600 from the Ecclesiastical Commissioners; endowed the same church with £276 per annum and purchased a vicarage house, besides investing £200 as a Repair Fund. It is said that altogether he expended £10,000 on St. Stephen's parish. In 1869 Mr. Wilson gave St. Silas's Church, with £500 as a Repair Fund, having previously purchased the first school for the same parish. Part of the Endowment of St. Mary's, amounting to £134 yearly, is derived from ground rents given by him. In 1846 he contributed £200 to the building of Heeley Church, and subscribed largely to Pitsmoor, St. Jude's (Eldon), St. Mark's, and other churches. He gave the site for St. Matthias's Church, which he endowed with £200 per annum, and also built the large

*When, in 1873, Miss Eliza Harrison, the survivor of the two sisters, died, she left by her will legacies to seventy religious and charitable institutions, beginning with £10,000 for the Church Missionary Society, and closing with £100 for the School for Clergymen's Daughters at Casterton, the whole amounting to £65,800. She gave vast sums away in her lifetime, and whenever a Colonial or Missionary Bishopric was formed she was accustomed to give £100 and subscribe £20 a year for five years.

‡It is interesting to note that Dr. Sutton, who died in January, 1851, held the Living for 45 years. Dr. Wilkinson, his predecessor, was vicar for the still longer period of 51 years.

parochial schools. In St. Barnabas's parish the fine schools in Cecil Road and also the site for the Alderson Road schools were his gifts. Towards the cost of St. Matthew's, Carver Street, he contributed £1,000. Mr. Wilson endowed St. Bartholomew's Church, Carbrook, with £296 a year, and built a vicarage house at a cost of nearly £2,000. To Walkley Mr. Wilson gave sites for the church and vicarage, subscribed largely towards the schools, and sold several acres of land for the church cemetery at a nominal price. He acquired from the representatives of the Gell family the moiety of the advowson of the Sheffield Parish Church. This he devised to his son Alfred Wilson, who by his Will gave it to the Church Burgesses, to whom it was subsequently conveyed. The other moiety, formerly held by the Wilkinson family, is now vested in the Simeon Trustees.

The fine church of All Saints was built in 1869 by Sir John Brown, who likewise gave the site for the schools. He also gave the site of St. Andrew's, Sharrow, that for the vicarage being given by Mr. Henry Newbould. St. John's Church, Ranmoor, was built in 1879 at the cost of Mr. John Newton Mappin. With the exception of the tower it was burnt down in January, 1887, and rebuilt. The late Mr. Samuel Roberts, of Queen's Tower, was also a liberal benefactor to the Church, especially to St. Paul's parish. Among other contributions he gave £2,000 to St. Barnabas's Church and £100 towards the site; towards Heeley Church he gave £100, and to the buildings and upkeep of Heeley Church Day Schools, in which he took special interest, he contributed largely.

Amongst other most generous Churchmen who contributed munificently to the churches and schools of the city, as to every good cause, must be named Sir Frederick Thorpe Mappin and Sir Henry Stephenson, of whom the *Times* said, "Both had the honour of being granted the Freedom of the City in its first conferment, and they left behind them a fine example of sterling devotion to the calls of civic duty."

In 1878-80 the old Parish Church, now the Cathedral Church of the Diocese, underwent extensive restoration and enlargement at a cost of £21,000, towards which Mrs. Thornhill Gell gave £10,000, and the "Parker Transept"

built by Mrs. S. Parker at a cost of £3,000 in memory of her husband, was added.

In 1879 the "Wostenholm Hall," a fine block of parochial buildings in Queen Street annexed to the Parish Church, was erected at a cost of £11,000 by Mrs. Wostenholm as a memorial to her husband, Mr. George Wostenholm, of Kenwood, who before his death had expressed to Dr. Blakeney a desire to give £10,000 for a mission centre. By her Will she left £2,000 as an endowment for the same. Mr. Wostenholm gave the site for St. Mary's Vicarage, and contributed £400 towards the Sale Memorial Church. Wincobank Church Vicarage and Schools, on the border of the city, were built by the late Mr. Frederick Bardwell of Sheffield, as a memorial to his parents and brother. Mr. Gaunt, a retired grocer, gave £1,500 towards St. Jude's, Moorfields, and left to the Ecclesiastical Commissioners the residue of his property, about £10,000, part of which was applied towards other Sheffield churches and vicarages.

In a return of 1887, signed by Dr. Blakeney as Rural Dean, it is stated that the contributions from the then thirty-seven parishes of Sheffield for religious, missionary, and charitable objects for the twelve months ended Easter that year amounted to £34,678. In some subsequent years it was somewhat below this sum, but in others exceeded it. The return did not include many other contributions to benevolent and Christian purposes given by Churchmen of the Deanery.

An old clerk of the Parish Church, John Kirk, passed away in January, 1892, after completing more than fifty years of active service. He had seen one immense parish divided into thirty-eight separate parishes, each with its church, schools, and staff of clergy. He remembered three Archbishops of his Province, four Archdeacons, and four Vicars of his Church. During his long tenure of office there were in the Mother Church 58,000 Marriages, a vast number of Baptisms, and, to the closing of the churchyard, 19,303 Burials.

In the earlier years of my ministry there were no Confirmation centres, as now, whereby a Confirmation Service is held at each church in turn. The services invariably took place at the Parish Church, with crowded attendances, and

were very long and somewhat wearying. For example, in March, 1884, Archbishop Thomson, assisted by Bishop Rowley Hill, held three Confirmation Services in the Church, when 1,378 candidates were confirmed, including a large number of adults; and again in April, 1889, the Archbishop held three Confirmation Services in the church, when the total number of candidates presented was 1,445, namely 524 males and 921 females.

Up to 1914, when the new Diocese was founded, Sheffield was part of the ancient Diocese of York. During the last fifty years it has been under the rule of four Archbishops, namely, Dr. Thomson, who died in December, 1900; Dr. Magee, who, translated from Peterborough in 1901, died the same year; Dr. Maclagan, translated from Lichfield in 1901, resigned 1908, died 1910; and Dr. Cosmo Lang, translated from Stepney, 1909, who bore rule to the coming of Dr. Hedley Burrows in 1914.

The Church Times, which was given to disparage the name and work of Archbishop Thomson, at the time of his death expressed a "desire to see Sheffield aroused from the death-like apathy and slumber which have characterized the spiritual life of Sheffield for the last quarter of a century." Whilst admitting that, as in other places, more might have been done, it is clearly evident that these words were written in ignorance of the facts. Had the writer visited all the Sheffield churches, or seen the great mass meetings of Churchmen, several presided over by the Archbishop, in the Albert Hall, the Cutlers' Hall, and the Drill Hall, with attendances of from two to six thousand, he would have written otherwise. But party-feeling, alas! too often warps the judgment, blinds the eye, and misguides the pen.

In the year 1860 there were in Sheffield, apart from mission rooms, twenty-two parish churches; in 1884 there were thirty-seven; whilst in 1916 the number had increased to forty-seven, besides which are several just outside the city boundaries, as Wadsley, Hillsborough, Tinsley, Wincobank, and St. John's, Abbeydale. In addition, other city churches, as Darnall, Ecclesall, and Heeley, had been greatly enlarged, and several mission churches and mission rooms built. It must, however, be admitted that the rate

of progress during the present century has not been commensurate with the growth of the city and the rapid increase of population. Proposals are already on foot for the subdivision of some of the larger parishes.

Several of the Sheffield churches, including Sharrow, St. Michael's, St. Matthias's, St. Bartholomew's, St. Saviour's, (Walkley), St. Timothy's, (Crookes), St. Clement's, (Newhall), were built by Church Extension Societies; others, notably St. Mark's, St. Barnabas's, Carbrook, and St. Oswald's, were built by subscription. Some were aided by grants from the Church Burgesses, who also endowed several.

The forty-seven Sheffield parishes, all within the city, now form the Rural Deanery of Sheffield, two—St. Paul's, Norton Lees, and St. Chad's, Norton Woodseats—having been taken from the Southwell Diocese on the formation of the Diocese of Sheffield.

The Sheffield Church Burgesses Trust, existing under a Charter granted in 1554, by Queen Mary, who restored to the Church property which had been confiscated, exercises a most important part in the Church life of the city, having, in addition to the alternate gift of the Cathedral Church, the patronage of twelve churches. The Burgesses own considerable property in the city, their present income amounting to about £10,000 a year. By the scheme of the Court of Chancery, a defined part of the income is applicable to ecclesiastical purposes, and is applied in the first place in the payment of two curates of the Cathedral Church, the repairs of the fabric, and the expenses of Divine worship. Part is applied towards the endowment of churches under the patronage of the Burgesses, and in increasing the endowments of other churches within the city. The remaining part of the income is applicable to secular purposes, and is applied, amongst other things, towards the Medical Charities, the Boys' and Girls' Charity Schools, and public day schools.

Sheffield has not the credit of having given so many of its clergy to the Episcopate as Leeds has done, but it has a record which must not be left unnamed.

First and foremost is JAMES MOORHOUSE, the son of a Sheffield manufacturer, who from 1855 to 1859 was curate

of the Parish Church, and was in 1876 consecrated Bishop of Melbourne, where he remained until 1886, when he returned to England as Bishop of Manchester. He retired in 1903, and died in 1915.

ROWLEY HILL, who came from London in 1873 to be Vicar of Sheffield, was in 1877 consecrated Bishop of Sodor and Man. He died in May, 1887.

CHARLES WILLIAM STUBBS, curate of St. Mary's, 1868-71, and subsequently Dean of Ely, was in 1906 consecrated Bishop of Truro, where he continued until his death in 1912.

ALFRED PEARSON, Vicar of St. Mark's from 1897 to 1905, was in 1905 consecrated Bishop of Burnley and Suffragan to the Bishop of Manchester. He died in March, 1909.

JOSEPH LOFTHOUSE, a native of Wadsley, for many years a C.M.S. Missionary in the desolate regions of Hudson's Bay and Fort Churchill, was in 1902 consecrated first Bishop of Keewatin, British North America.

WALTER RUTHVEN PYM, who was Vicar of Sharrow from 1889 to 1893, when he became Vicar of Rotherham, was in 1898 consecrated Bishop of Mauritius, and in 1903 translated to Bombay. He died in 1908.

HENRY REDMAYNE HOLME, curate of Attercliffe 1867-74, was in 1883 consecrated first Bishop of the British Honduras and Central America. He was shipwrecked on the voyage to his Diocese; died July, 1891.

Canon GOODWYN, who succeeded Dr. Chalmer as Vicar of Sharrow, was in 1886 nominated to the Bishopric of Bathurst, Australia, in succession to Bishop Marsden, but ultimately declined the offer. He is now a Canon Residentiary of Gloucester Cathedral.

The scheme for the formation of a new Diocese, with Sheffield as the Cathedral City (which had been under consideration during the Episcopate of Archbishop Thomson), was formulated in 1906 by the late Archbishop Maclagan, who offered to allocate in perpetuity the sum of £1,000 per annum from the See of York towards the endowment of a new Diocese. His successor, Archbishop Lang, gave hearty support to the scheme, and after a period of patient waiting the Sheffield Bishopric Act was passed in 1913, the

Endowment Fund having been completed, securing, in addition to the £1,000 from the See of York, £1,500, making altogether £2,500 per annum. The total amount of subscriptions, collections, &c. for the Endowment Fund was £42,943. In addition, £5,773 has been contributed for the Bishop's residence.

In 1901, Canon Quirk (now Bishop of Jarrow) was appointed by Archbishop Maclagan to be Bishop-Suffragan of Sheffield, which office he held until the formation of the new See in 1914. The Church in South Yorkshire, and Sheffield in particular, owes an unspeakable debt of gratitude to Dr. Quirk for his earnest and incessant labours for its extension and welfare. In season and out of season, he was indefatigable in his endeavours to ensure the formation of the Sheffield Diocese, and when success crowned the prolonged effort none was happier than he.

In February, 1914, the Right Rev. Leonard Hedley Burrows, D.D., Bishop-Suffragan of Lewes, was appointed the first Bishop of the new Diocese, and enthroned in the Cathedral Church of Sheffield on May 1st following.

The Diocese, with a population of nearly 900,000, in addition to Sheffield embraces the populous districts of Rotherham, Doncaster, and Goole. It includes the Rural Deaneries of Sheffield, Doncaster, Ecclesfield, Rotherham, Snaith, and Wath, together with the parishes of St. Paul, Norton Lees, and St. Chad, Norton Woodseats, transferred from the Diocese of Southwell. The patronage of every Ecclesiastical Dignity or Benefice in the Diocese of Sheffield, belonging to the Archbishop of York in right of his See, was transferred to the Bishop of Sheffield and his successors. It was provided, *inter alia*, that eighteen Honorary Canonries should be founded in the Cathedral Church. The benefices of the Diocese now number 170, and the clergy about 260.

The present Archdeacons are Herbert Gresford Jones, Vicar of the Cathedral Church, who is Archdeacon of Sheffield, and Folliott George Sandford, Vicar of Doncaster (formerly Vicar of Sharrow), who is Archdeacon of Doncaster. The present Honorary Canons are Herbert Gresford Jones, Folliott George Sandford, John William Goodall, Thomas Houghton, Joseph Johnson Littlewood,

William Banham, John Cornthwaite Brockwell, Henry Alexander Macnaghten, William Ambrose Hayes, and William Odom.

The contributions in the Diocese of Sheffield for diocesan, parochial, and missionary objects for the year ended Easter, 1916, amounted to £88,204.

The "Stephenson Hall," in Severn Road, was founded by Lady Stephenson in memory of her husband, the late Sir Henry Stephenson. The hostel is intended primarily for students of the University of Sheffield who are preparing for Holy Orders in the Church of England. The hostel is recognized by the University. Students preparing for Holy Orders are required to read for a degree of the University of Sheffield, devoting three years to the degree course and a fourth year to purely theological studies, in the hostel. The work of the hostel is in abeyance during the war.

The old Church Educational Institute was, in December, 1913, after extensive improvements, reopened as a Church House, and now forms a convenient Diocesan Church House, with a commodious lecture hall seating 300 persons, library, reading room, and committee rooms.

The patronage of the forty-seven Sheffield churches is singularly varied and, on the whole, may be considered satisfactory, but would be more so were those in the gift of the Crown handed over to the Bishop of the Diocese. The patronage of the Cathedral Church is vested in the Church Burgesses and the Simeon Trust alternately ; the Crown has the gift of four churches, the Bishop of four, the Vicar of Sheffield of seven, the Church Burgesses of twelve, the Church Patronage Society of six, twelve are in the hands of Trustees, and one with the Vicar of Norton.

Sheffield Parishes and their Vicars, 1917, with Dates of Appointment.

1—Cathedral Church (St. Peter and St. Paul)...	H. Gresford Jones	...1912
2—St. Paul	S. H. Elliott	...1916
3—Ecclesall	T. Houghton	...1899
4—S. James	D. Parsons	...1912
5—St. Philip	H. Cecil	...1917
6—St. George	J. Trevor Lewis	...1913
7—Christ Church, Attercliffe ...	A. Robinson	...1913
8—St. Mary, Bramall Lane... ...	W. J. Cole	...1903
9—St. John the Evangelist, Park ...	H. F. Greenwood	...1895
10—Christ Church, Fulwood ...	H. B. Worthington	...1916
11—St. Thomas, Crookes	N. F. Duncan	...1916
12—Holy Trinity, Darnall	J. Haythornthwaite	...1912
13—Christ Church, Heeley	E. A. Miller	...1917
14—Holy Trinity, Wicker	F. Yates	...1912
15—St. Jude, Eldon	G. W. Turner	...1880
16—Christ Church, Pitsmoor ...	G. G. Swann	...1912
17—St. Thomas, Brightside	E. L. Rees	...1914
18—St. Jude, Moorfields	A. S. Rankilor	...1914
19—St. Matthew	G. C. Ommanney	...1882
20—St. Simon	W. T. Edginton	...1905
21—St. Stephen	W. Norton Wright	...1900
22—St. Luke, Hollis Croft	J. S. Fowle	...1905
23—St. Mark	A. B. Burney	...1911
24—St. Michael and All Angels ...	H. R. Everson	...1916
25—St. Silas	W. P. Wright	...1915
26—All Saints	W. S. Morgan	...1911
27—St. Andrew, Sharrow	A. Allen	...1915
28—St. Mary, Walkley	S. T. G. Smith	...1901
29—St. Bartholomew, Carbrook ...	A. Southall	...1908
30—St. John Baptist, Owlerton ...	C. J. Watkins	...1917
31—St. Barnabas, Highfields ...	J. St. Leger Blakeney	...1911
32—St. Luke (Sale Memorial Church)..	S. Woods	...1915
33—St. John the Evangelist, Ranmoor.	J. R. L. Nicholls	...1913
34—St. Matthias	E. P. Blakeney	...1917
35—St. Bartholomew, Langsett Rd....	W. A. Dark	...1911
36—Emmanuel, Attercliffe	W. A. Martin	...1912
37—St. Anne, Netherthorpe	C. G. Lane	...1912
38—St. Peter, Abbeydale	W. J. Morrison	...1895
39—St. Augustine (Favell Memorial Church)	A. F. Mitchell	...1898
40—St. Cuthbert, Firvale	L. E. Day	...1902
41—St. Nathanael, Crookesmoor ...	S. R. Butterton	...1912
42—St. Clement, Newhall (Eyre Memorial Church)	J. Thompson	...1916
43—St. Oswald, Millhouses	C. C. Thornton	...1917
44—St. Timothy, Crookes	G. R. Ekins	...1917
45—St. Alban, Darnall	R. N. Dewe	...1910
46—St. Paul, Norton Lees	D. Green	...1915
47—St. Chad, Norton Woodseats ...	G. K. Cuthbert	...1912

III.

MEMORIES OF ST. SIMON'S, 1877—1888.

I said, "Let me walk in the fields";
He said, "Go work in the town."
I said, "There are no flowers there";
He said, "No flowers, but a crown."

AFTER ten years with a leading firm of Sheffield solicitors, my long-cherished hopes were realized, and I entered as a student at St. Bees Theological College, then most prosperous, under the headship of a scholarly Principal, Canon Knowles, from whom I received every possible assistance. During the pleasant years in Bank Street I had learnt much of men, and gained business experience which has been of the utmost value. Moreover, I had the example and the encouragement of two well known and much respected Churchmen, whose names are still gratefully remembered—Mr. Henry Rodgers and Mr. Arthur Thomas—to whose precepts and training I owe more than words can express. As an example of their generous thought, I was, during my last year at the office, allowed half of each day for private study, my salary being paid in full, which kindly act doubtless helped me to a good place in the examinations. The College Class Lists show that in the second year (1876) I was placed fourth among the twenty-two students of my term. Moreover, there fell to me the "Rupertsland Prize" for the Greek Testament, with commended papers for Holy Scripture, Butler's Analogy, Paley, the Books of Acts and Hebrews, and Parochial Work, altogether, to both my friends and myself, a welcome surprise, but it meant hard work, and not a little burning of the midnight oil.

Well do I remember the solemn time of ordination in York Minster, at Trinity, 1877, when I went up for the ordeal of examination under the burden of a great sorrow. The examinations were not arranged as now, but were held during the week preceding ordination. The examiners were Canon Thorold (Bishop-designate of Rochester) and Archdeacon Hey. Mentally weary, with

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nerves highly strung, I anxiously awaited the result, and was much relieved to hear my name along with two others occupying the first three places in the examination.

On Trinity Sunday we were ordained by Archbishop Thomson—seventeen deacons, of whom seven were from my college, and ten priests, three from my college. A most impressive sermon was preached by Canon Thorold from Acts xx, 24: "The ministry which I have received of the LORD JESUS." Three things at least, he said, were everlasting—truth, love, and joy. If the young Christian soldiers would finish their course with joy, let them with joy begin it—a joy tempered with humility and built on a manly faith. Let them be sanguine and bright. They must win. The soldier who went into the battle expecting to be beaten did not fight well.

My old friend, the Rev. James Battersby, Vicar of St. Simon's, where I had worshipped and worked for some years before going to college, offered me a title, which, in preference to lighter posts in the country, I gladly accepted. It was at once a privilege and a pleasure to return to Sheffield, where I had so many friends, and where, in the providence of GOD, I have continued to this day.

Let me here give an account of the formation of St. Simon's parish, which has features of peculiar interest as showing how the Church of England is able to do good work in a district from which Nonconformists seemed obliged to retire, thus justifying its claim to be the Church of the poor.

In the year 1856 a very poor and densely-populated part of Sheffield, lying between South Street, Moor, and the Porter brook, extending from the Moorhead to Ellin Street, known as the Porter Street district, had been marked out by the Ecclesiastical Commissioners, but was not endowed, and was without clergyman or church until, on the application of Dr. Sale, Vicar of Sheffield, the Church Pastoral Aid Society made a grant of £100 per annum for a curate. A room in Matilda Street accommodating 200 had been secured, but it required renovation and furnishing before it could be used for Divine Service.

Mr. Battersby was appointed by Dr. Sale as curate-in-charge, but as yet there was no congregation, so his first work was to go into the streets, lanes, and courts with which the district abounded. This he did on the Sunday morning of August 10th, conducting his first service in the open air at the corner of Porter Street, six or eight adults and a few children forming the congregation. The hymn "Grace, 'tis a charming sound," was sung, and prayer offered, after which the preacher gave a simple address from 1 John i, 7: "The blood of JESUS CHRIST, His Son, cleanseth us from all sin." A similar service was held in the afternoon. Thus began the day of small things. The work of the first month was outdoor preaching and house-to-house visitation. The room named was furnished at a cost of £40, and soon became filled to overflowing. A Sunday School, quickly numbering 100 scholars, was commenced.

In July, 1857, an appeal was made for funds to build a suitable church, but no site could be obtained, almost every yard of land being built upon. It happened, however, that a Baptist Chapel in Eyre Street was for sale, the congregation desiring to move to the suburbs. This was secured at a cost of £2,200, which was used by the Baptists in erecting their Cemetery Road Chapel. Certain alterations having been made, the newly-acquired building was opened on January 28th, 1858, as St. Simon's Church, and a goodly congregation soon gathered within its walls. In 1860 further improvements were made, at a cost of £400, and in 1865 the adjoining schools, accommodating 300 children, were built at a cost of £800. Up to this about £4,000 had been raised and expended upon church and schools.

In 1865 the church was again enlarged and much improved by the Church Extension Society, the front being brought up to Eyre Street, and the substantial brick tower added, so increasing the accommodation for about 750 persons. In May, 1866, it was consecrated by Archbishop Thomson, and a district assigned, endowed with £200 per annum, by the Ecclesiastical Commissioners. Thus was provided a comfortable church, with day and Sunday Schools, and varied parochial organizations, in one of the poorest districts from which Nonconformity had retired.

After a faithful ministry of twenty-three years, Mr. Battersby was, in 1879, preferred by Archdeacon Blakeney to the vicarage of St. James's. In bidding farewell to his old flock, and expressing his gratitute for undeviating kindnesses, he said: "I have given the best part of my life, my health, and my means to the parish of St. Simon's in providing for the parishioners a church, schools, and other ecclesiastical machinery for the general good of the whole." He was presented by his many friends with an illuminated address and a purse of 128 guineas.

Mr. Battersby, deeply versed in Holy Scripture, held very strongly what are known as the doctrines of Grace, and highly valued the main teachings of John Calvin, especially as expressed in Article XVII of the Church of England. It is well to bear in mind that the doctrinal views of Calvin as set forth in his works were very different from the popular idea of Calvinism. It has been said that Calvin was not a Calvinist; his keen logic did not intrude into a domain which must ever lie beyond human knowledge. Many have tried in vain to reconcile GOD'S sovereignty and the freedom of the will. But the truth remains that the love of GOD is ever first: "We love Him because He first loved us." Concerning the doctrine of Election, a great preacher has somewhat bluntly put it: "The elect are whosoever will, and the non-elect, whosover won't."

For several years Mr. Battersby preached monthly a weeknight sermon in London, to large congregations, first at Verulam Chapel and then in St. George's Church, Southwark. These sermons were published, and had a large sale.

In 1869-70 the *Sheffield Times*, in a series of articles by "Criticus" on the Churches and Chapels of Sheffield, gave a pen-and-ink sketch of Mr. Battersby. "His aspect," said the writer, "is pleasing, and calculated to win the sympathies of his audience. He has a good, bold, and persuasive voice, capable of every kind of modulation, and completely under the control of its master. . . . Attired in his academical gown, he appears to great advantage, and lifts his arms, points his finger, and raises his hands with an easy grace. He preaches

extemporaneously and without notes, with great fluency and fervour. . . . He is frequent in his references to the 'law and the testimony,' and makes his hearers turn over the leaves of their Bibles with a noise like that of the 'leaves of the forest when summer is green.'"

To the wise counsels and earnest and tactful ministry of James Battersby, my first and only vicar, I owe much. At the outset of my ministry he gave me this fourfold rule of work. Let your first care be given to Bible study and preparation for the pulpit; then visit the sick and aged; after that call upon the members of your congregation; after which engage in as much house-to-house visitation as time permits. During a long ministry I have sought to follow this order, and have advised my colleagues to arrange their work on similar lines.

My first sermon, delivered "in fear, and in much trembling," to a very critical congregation, was on Ephesians vi, 18, 19: "Praying always . . . And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel."

During my curate days my vicar allowed me to start a parish magazine, on condition that the magazine, *Old Jonathan*, was localized, and that I took all the risk, which I willingly did. We soon gained 400 regular subscribers, and from that day to my retirement from parochial work—nearly forty years—it has been a privilege to prepare and send forth a monthly parish magazine.

In our congregation were a well-to-do tradesman and his wife, who showed the clergy no small kindness. After an afternoon in the parish there was always a welcome to tea. Mrs. A., daughter of a Congregational minister, well versed in her Bible, and a most intelligent woman, was to me, as curate, as in after years to my colleagues, a real Priscilla. A great admirer of C. H. Spurgeon, she bought his weekly Sermon, and whenever, in her opinion, it was specially good, she would get an extra copy for me. On my bookshelves is a volume with about a hundred of these "selected" discourses.

One of my colleagues, a dear faithful fellow, who now rests from his labours, had a little weakness for compliments,

and, moreover, somewhat prided himself on the logical arrangement of his discourses. On one occasion our "Priscilla" pointed out a supposed defect in one of his sermons, when he replied, "I thought it very logical." Her calm rejoinder was, "Well, Mr. ———, it may have been logical, but I don't think it was altogether theological."

It may be well to give here some description of the parish in which I was to spend twelve happy years of service. The patronage of St. Simon's was in the hands of four trustees—the Archbishop of York (Dr. Thomson), the Vicar of Sheffield (Archdeacon Blakeney), and two laymen, Mr. Henry Rodgers and Mr. Thomas Wilson—who honoured me with an invitation to occupy the vacant post. Mr. Battersby's congregation was largely drawn from various parts, and the greater portion followed their old Vicar to St. James's, with the result that at first my position was one of peculiar difficulty, as practically a new congregation had to be gathered.

The population at this time was about 6,200, entirely of the working-classes and the very poor, dwelling in houses closely packed, mostly back to back, about two-thirds in courts and narrow lanes. In addition to several cutlery and other works there were three large breweries, a huge gasometer, and thirty public-houses, with scores of others close at hand. The number of poor widows averaged nearly 200. There was not a tree nor a foot of garden within the parish, nor did it contain a Nonconformist place of worship. Since then a large number of poor and squalid dwellings have, happily, been pulled down, and streets widened, reducing the population in 1911 to 4,428.

What a change from days, which a venerable friend can still recall, when Eyre Street, like the neighbouring Norfolk Street, was the abode of doctors, clergymen, and merchants; when on Sheffield Moor, from the Moorhead to the old horse dyke at the foot, there were only the two large houses of Mr. Holy and Mr. Newbould, the old Woodman Inn and a few cottages; when, near to where Ellin Street now is, was Green Bank House with its grounds, in which a Master Cutler resided*, amid fields and trees; close by a big sheet of water, known as Bennett's

* Thomas Ellin, jun., Master Cutler in 1841.

Dam, on which my friend often boated; when trees and flowers graced the now squalid district at the foot of Porter Street, and gipsies encamped on Sheffield Moor.

During the early months of my vicariate the congregations were small and the offertories scant, but we proved that "Difficulties are the stones out of which GOD'S Temple is raised." And so they were faced prayerfully and trustfully. Special attention was given to parochial visitation and pulpit preparation, with the result that there was soon an encouraging increase in the congregation. Amongst old friends who remained to support me was the late Alderman W. J. Clegg, afterwards Mayor of Sheffield, and his family. He and Mr. Joseph Ridge were my first wardens, and I have a grateful recollection of their loyalty and liberality. With the assistance of a devoted wife and a united band of lay helpers the work went steadily on, and the varied organizations gradually increased in vigour and numbers.

Amongst other parochial organizations formed were a Communicants' Union, a Mothers' Meeting, a Friendly Society, and associations for our young people. Services were held at the various works, and special attention given to outdoor preaching and house-to-house visitation. Before long the church was renovated and the organ much improved. A new classroom for young men accommodating thirty was added to the schools, and a mission room seating about a hundred erected in Sylvester Street.

During the first year the work was greatly strengthened by a course of monthly sermons on the Apostles' Creed, with the following as special preachers:—The Revs. S. Earnshaw (Chaplain of the Parish Church), A. R. Upcher (St. Mary's), Dr. Potter (St. Luke's), J. W. Merryweather (Carbrook), H. A. Favell (St. George's), R. Douglas (St. Stephen's), J. Battersby (St. James's), M. Holmes (Wadsley), Canon Blakeney (Parish Church), C. G. Coombe (Crookes), and J. H. Hewlett (Fulwood).

In the fourth year we were much helped by a Parochial Mission, conducted by the Rev. J. H. Shaw, Vicar of Holy Trinity Church, Cheltenham, nephew to that sweet singer Frances Ridley Havergal, of whose loving spirit he seemed to partake. I can only say here that his words, so

tender and sympathetic, attracted large congregations, and left behind them an abiding blessing.

During my ministry in this parish I was specially favoured by three* of the most earnest and loyal clerical colleagues that vicar ever had—devoted, spiritually-minded men, for whom I retain deep regard.

I had the great pleasure of seeing two young men whom I had prepared for confirmation ordained to the ministry—one Charles T. Roper, who for reasons of health went to Australia, where he met a sad death by accident in a long ride on ministerial duty; the other the Rev. Walter Brown, now Rector of Cooneen, Ireland.

As the years passed, my ministry at St. Simon's became more deeply interesting, and even now after nearly thirty years I recall many instances of GOD'S gracious dealings with men, one of which I must relate. During a parochial mission outdoor services were held in the dinner hour at several of the works. W—— B——, a working man who lived near the church, and had hitherto refused all invitations to enter it, was present at one of these. As he listened to the gospel message he said to a mate standing by, "John, if the preacher is right we are wrong." Before me is a small memorandum book which he gave me when I left the parish, in which he had set down how he was brought to CHRIST and his after experiences. The account reads like a chapter of Bunyan's *Grace abounding to the Chief of Sinners*. Here are two or three brief extracts:—"In the month of October, 1882, there was a Church of England Mission in Sheffield, and up to that time I was a drunkard, a sabbath-breaker, and a gambler, for at the time of my conversion I had backed a horse to win a race. There were mission services in our factory yard, and it was through these services that I was convinced of sin and came to the conclusion that I would be a Christian. But then I had to consider the horse race. I had backed a horse, and paid the money, and the race had not yet been run. I prayed that the horse I had backed might lose, but, strange to say, it

* The Rev. G. Roper, B.A., 1879-84, later Chaplain to the Royal Infirmary, afterwards Vicar of Coven, Staffordshire, where he died in April, 1902. The Rev. George Moore, B.D., 1884-86, Chaplain to the Royal Infirmary 1901-12, now Vicar of Packington-with-Willesley. The Rev. James Maurice Ham, M.A., 1886-98, who since 1903 has been Rector of Newhaven, Sussex.

won, and I did not know what to do with the money. I had no books to worship GOD with, and thought I would give my friend Mr. Odom the money to buy Prayer Book, hymn book, and Bible, and put the remainder into the collection box. [This was done]. After this I began to read my Bible, and whilst reading once I read the first Psalm, and it rested on my mind some weeks. One day in November I was asked to have a drink of whiskey. Whilst I was standing at the bar drinking my whiskey, I heard the old song of drunkenness, and then the first Psalm came to my mind very powerful. I went home, and made up my mind to be a teetotaler. There was a temperance meeting at the school, to which I went and Mrs. Odom asked me to sign the temperance pledge, which I did; she then pinned the bit of blue ribbon on my coat, and I have worn it ever since. After this I thought I had done with trial and temptation, but I have to watch and pray." [Here follows an account of his temptations and how they were overcome.] He was confirmed and became a regular communicant. From the time of his conversion to the day when GOD'S finger touched him he was a regular worshipper at St. Simon's, rarely, if ever, absent. He was an earnest Sunday school teacher, and a most effective speaker at out-door services. He has said words of help and comfort to many sick and dying neighbours. A working-man, warm-hearted, intelligent, and yet so gentle, he induced many of his fellow-workmen to sign the pledge, and led them to GOD'S House. When I left for Heeley he gave me a pair of fine ivory-handled razors engraved with my name, in a case, which I have used ever since, and which, like the giver, are genuine metal.

The consistent Christian walk and faithful service for the Master of this noble Sheffield working-man will long remain one of the happy recollections of my ministry. Some years after leaving St. Simon's I received an urgent message that whilst working he had been seized with serious illness—would I go to see him? Going at once I found that consciousness and the power of speech had returned for a brief interval. He smiled as I entered his room and gave me the old warm welcome. In former years I had stood by the death-beds of his wife and three of his children, and now the summons had come to him. We talked of old times, and of

the LORD'S dealings and leadings, and then prayed together. Almost his last words to me were :—"Friend, my will is wholly absorbed in the will of my LORD JESUS CHRIST." As I recalled the time—16 years before—when under strange circumstances he had turned to the LORD, and thought upon his consistent walk and faithful service for the Master ever since, I knew that all was well, and felt that the ministry which had led him to the Cross for pardon and peace had not been in vain.

In St. Simon's Church are two memorials of special interest, recalling grateful recollection of friends whose names appear earlier in this chapter. One is the well-designed lectern of polished brass, at the base of which is the inscription—"In memoriam,—Henry Rodgers, died April 25th, 1882, aged 67 years. 'The memory of the just is blessed.'" The other, a very beautiful oak pulpit, hexagonal in shape, panelled in varied designs, the panel in front having the sacred monogram I.H.S. surrounded with ivy leaves. It bears the following inscription—"To the glory of GOD and in loving memory of Arthur Thomas this pulpit is erected by his wife, October, 1886." It is well that such memorials should stand in the church of a poor parish in which both took peculiar interest and manifested much practical sympathy.

Early in 1887 I received from the Simeon Trustees the offer of a large parish in Hull, which after much anxious consideration I felt it a duty to decline, preferring to remain in Sheffield, where I had so many kind and generous friends.

During the nine complete years of my vicariate, ended Easter, 1888, the collections and contributions for parochial objects, local charities, and home and foreign missions amounted to £3,735 8s. This included £321 for church improvements, £303 for the sick and aged poor, £172 for the Church Missionary Society, and £164 for the Church Pastoral Aid Society, but did not include grants made by societies to the Curacy Fund and for the aged poor, nor the cost of the fine oak memorial pulpit to Mr. Arthur Thomas. During the same period the number of deposits in our parochial branch of the Yorkshire Penny Bank reached the large number of 107,735, the amount deposited being £7,743 6s. The sums paid by members of the Mothers'

Meeting and Sewing Class for clothing material amounted to £422 5s., whilst magazines sold during the nine years reached a total of 45,000 monthly copies.

The contributions for parochial objects, local charities, and missions for my closing year in the parish amounted to £358 6s. 9d., and it was a satisfaction to hand over to my successor, the Rev. Charles F. Knight, who subsequently became Vicar of All Saints, the parochial organizations free from debt, with balances in hand. There was a large roll of communicants, a united congregation, and the Mothers' Meeting started by my dear wife numbered 102 members.

I have grateful recollections of the Churchwardens,* so considerate in every way, and the united and earnest body of Churchworkers, apart from whom the work could not have been carried out.

At length the call came to leave the parish in which as curate and vicar I had ministered nearly twelve years, and to the church and people of which I was deeply attached. On September 30th, 1888, I bade farewell to crowded congregations, the number of communicants being amongst the largest in the history of the church. Amongst several tokens of affection which I and my dear wife received from a loyal and devoted people, the greater part of whom have now crossed the flood, were a large oak study table and a very handsome silver kettle and stand, with an afternoon tea-table from the Mothers' Meeting. The presentation was made by the Mayor of Sheffield, Mr. Alderman Clegg, with whose warm friendship and generous support I had been privileged throughout my ministry.

Such are amongst the memories of the eventful years in the Master's service at St. Simon's, which must ever hold a warm place in my affections.

*The Churchwardens during my vicariate were William Johnson Clegg, Joseph Ridge, John Charles Clegg, John Padley, A. T. Fox, J. T. Thompson, James Dyson, and James Fieldsend. Of these, five have passed away.

CHRIST CHURCH, HEELEY.

IV.

CHRIST CHURCH, HEELEY, 1888—1916.

Grave on thy heart each past "red letter day!"
Forget not all the sunshine of the way
By which the LORD hath led thee; answered prayers,
And joys unasked; strange blessings, lifted cares,
Grand promise echoes. Thus thy life shall be
One record of His love and faithfulness to thee.

In August, 1888, whilst taking holiday duty at St. Thomas's, Rhyl, for my friend Canon Richardson, I received a very kind letter from the Archbishop of York, Dr. Thomson, in which he said, "I write to ask whether it will be agreeable to you to accept the living of Heeley, vacant by the resignation of Mr. Jones. I think you would easily learn all particulars from Archdeacon Blakeney. I have only to say that I feel sure that the parish would fare well in your hands." It was not easy to part from a large and loyal congregation, which had gathered round me during my ministry at St. Simon's, but I felt it my duty to accept the Archbishop's offer, and to face the work and difficulties which awaited me.

The name Heeley, applied to a somewhat extensive district, has been spelt in various ways. It appears to signify "High Leys," that is "high meadows."

The earliest mention of Heeley I have been able to trace appears in a *Catalogue of Ancient Charters* (1913) prepared by Mr. T. W. Hall, which gives a Charter dated 1343-4, Sunday next after the Feast of Saint Cuthbert the Bishop, (20th March) confirming a grant by John Ryle of Heghlegh to his son Thomas, of a messuage with two crofts of arable land in Heghlegh, Sheffeld. Another Charter bearing date 1348—Wednesday next after the Feast of All Saints, (1st November) confirming a Grant to John Alayn of Hymelsworth, (Hemsworth, Norton) "of a toft* and a half with a building, in Heghelegh," (Heeley).

In a "Book of Feudal Aids," made for the Earl of Shrewsbury in 1451, a notice of which, edited by Mr.

*Toft, a homestead.

S. O. Addy, appears in the *Transactions of The Hunter Archæological Society*, we find mentioned "Hamelet de Heyle," a place identical with Heeley. In a grant of Queen Mary, A.D. 1553, by which the Church Burgesses were first appointed, and their income and office prescribed, amongst the lands vested in that body are mentioned "two crofts called Malkin Croftes in Heeley in the parish of Sheffield in the several tenures of Thomas Blythe and James Tayler."

In *A Catalogue of Charters and Documents*, compiled by Mr. T. Walter Hall (1916) the wills are mentioned of Thomas Roose the elder, of "Helaye Sheffelde," and James Tailior, of Helay, both dated July, 1554. In December, 1555, the Church Burgesses granted a lease to one Rycharde Crooke of two cottages and a close called "ye ladye sprynge" in "Helaye," and in 1595 leased to Robert Garlicke, of Heeley, a "barn or lath house"—"one dole (?) lying in a certain close called Parkefeild in Heely."

Mr. R. E. Leader, in his *History of the Cutlers' Company* (1905), says that a list of the Earl of Shrewsbury's Sheffield rents, about three hundred years before, gives twenty-five water wheels as in existence, one being the "Heylie wheel on the Sheaf." In a Burial Register of Norton Church as far back as the reign of James I, in 1610, is the entry "Thomas Milnes, of Hielay Briggehouse, Milner of the Mylne thear."

Mr. Leader also tells us that "in 1727 the Capital Burgesses put up a Cross in Lady Spring, Heeley, a wood from which they derived much timber, presumably as a mark of ownership." From time immemorial a never-failing spring supplied the villagers with drinking water. Its locality is indicated by the present street names, Springwood Road, Well Head, and Well Road.

We read that not one of the existing main highways out of Sheffield was made before the nineteenth century, and that before the eighteenth century all visitors to Sheffield came by pack-horse tracks and bridle roads. We learn from Mr. Leader that until the Park was broken up into farms early in the eighteenth century, there was no way out of Sheffield southwards except by an almost impassable road by Heeley and Newfield Green to Gleadless

Moor. The road to London "ran across the gorse-clad, swampy common called Sheffield Moor, forded the Porter Brook, over which there was only a foot-bridge; thence up a sharp rise to Highfield, and so down Goose Green to Heeley. There the steep old lane had to be climbed to Newfield Green."

Ebenezer Rhodes, friend of Chantrey, in his *Peak Scenery*, published in 1818, thus describes the beauties of Smithy Wood, about half a mile from Heeley on the Chesterfield Road, looking towards Abbeydale: "The walk from Heeley to Norton, by way of Woodseats and Bole Hill, commands a series of delightful views over the adjacent country. In one direction the hills and woods of Beauchief and Ecclesall enrich the middle distance of the landscape and the heathy moors of Derbyshire terminate the prospect. In another, Banner Cross and the luxuriantly-wooded hills about Sheffield, extending from Wincobank to Grenoside, and from thence to Wentworth and Wharncliffe, are noble features in the extensive and beautifully-diversified landscapes which this walk in its progress presents."

Mrs. Barbara Hoole, who resided at Attercliffe, author of a volume of poems, who became the wife of Hofland the painter, was, like Ebenezer Rhodes, much struck with the beauty of the Smithy Wood as seen from "the Chesterfield Road, a little above Heeley," where "an amphitheatre is open to the eye comprehending an expanse of rustic and sylvan scenery which delights not only the senses but the heart; wide farms backed by distant moors, springing coppice, green lawns, neat cottages, comfortable houses, ancient mansions, the simple church of Ecclesall Bierlow, and the shining reservoirs of water in the valley beneath you, altogether give a scene so gay, various, and interesting that I cannot help preferring it to every other around us."

In my possession is a fine lithographic print, published in 1857, and drawn by William Ibbitt, entitled "The Valley of the Sheaf," which represents Brincliffe Edge, Banner Cross, Ecclesall Church, fields, woods, waters, and mansions, with the moorlands beyond, attractive and beautiful. Those who now travel in the tramcar to Woodseats, as they pass what was once the top of the lovely Smithy Wood, and gaze upon the wide expanse,

the moors in the distance, will have little difficulty in picturing the scene before it was invaded by the Midland Railway. The distant moors remain, but the once lovely valley is covered by large works, factory chimneys, and miles of monotonous streets of small brick houses.

In the *Sheffield Directory* of 1833, Heeley is described as "the populous village of Upper and Nether Heeley, nearly two miles south of Sheffield." The directory gives sixty-four names of residents, of whom eighteen were pocket knife makers. In those days there was no church, and in the Church Registers, which began in 1847, the residences of the inhabitants are given simply as of Lower Heeley, Middle Heeley, and Upper Heeley. The total number of inhabitants would be between 400 and 500. What a contrast to after days!

Pleasant glimpses of old Heeley and its neighbours appear in that most interesting book, *Chantrey Land*, by Harold Armitage, a native of Heeley, so fully and delightfully illustrated by Charles Ashmore, a resident. Before the advent of the Midland Railway "there was a toll-bar in Well Road, and the well-head was green with ferns and moss.* Old Naylor kept the post office near the bottom of Well Road, and used to go down to London Road to take and receive letters when the coach went past. This operation was performed deftly without any stopping of the coach, for Naylor caught the letters that were thrown out, and threw in the letters that were going away, to the admiration of the boys who assembled to watch the performance. Opposite the bottom of Well Road was a dam and a flour mill, its site now occupied by the Midland Railway. . . . Over the Sheaf, at the bottom of what until recent years was Sheaf Street, and is now Gleadless Road, was a stone bridge whence the loiterer might see pleasing views of cornfields and wooded hills, meadows, and under alders enchanting pools where the trout leapt for the May-fly."

Not very long ago an old Heeley resident told me that when a girl she delivered all the letters throughout the Heeley and Norton districts.

*A directory of 1864 calls this Townwell Street.

Some twenty years ago "T.W.," an old parishioner and member of my congregation, gave in the *Sheffield Telegraph* interesting "Reminiscences" of Heeley, from which I gladly quote. He said:—"Forty years since, or less, there were two miles of green fields between Sheffield and Heeley, where now not a blade of grass is to be seen. At that time the town ended in a southerly direction, where the Highfield Coffee House now stands, opposite to which was a low-built, old-fashioned public house called the Crown Inn. It was also called the Half-way House, but this title refers to a still earlier date, when the town only reached as far as the top of Sheffield Moor, at which time the Crown Inn would be half way between Sheffield and Heeley, and indeed we should only need to go back to the early part of the nineteenth century to find that we should still have to take a country walk from the Crown Inn before reaching Sheffield. Starting from the Crown Inn on the London or Chesterfield Road was a cluster of old cottage houses, known to Heeley people as the Iron Railings, from the fact that the footpath, being three or four feet higher than the road, was fenced off with iron railings, which are now doing duty on the edge of the footpath which runs under the Midland Railway Bridge at Heeley. To the left of these houses was Highfield Terrace, which had an unobstructed view of what was then the beautiful valley of the Sheaf, with the Cutler Wood in the distance on the right bank of the river. The river here was then a pretty stream, with shoals of minnows to be seen in it in the summer time, with the river bank opposite the wood edged with golden-coloured meadow saffron. From Highfield Terrace to Heeley were open fields of grass, corn and potatoes. The large, flat field of about thirteen acres at the bottom of the hill, upon part of which now stands the Lowfield Schools, was in the winter season the ground of the Heeley Football Club. . . . Immediately before crossing Heeley Bridge, on the right hand side, was the entrance to Mr. Fisher Godwin's extensive nurseries. Opposite the foot of Well Road, where the Midland Station now stands, was Bagshawe's flour mill, worked by water power, the mill-dam only protected from

the turnpike road by a hedge of hazel and rose bushes, with an opening in the centre for the purpose of watering horses. . . . If one may judge from the fine old stone buildings* which formerly stood in Middle Heeley it has at one time been a place of some importance. At the time this narrative refers to the inhabitants of each division of Upper, Middle, and Lower Heeley were very clannish, and rarely associated one with the other, but kept themselves as much apart as if there were miles of space between each division."

Sixty or seventy years ago the lonely part by Heeley Bridge was the scene of frequent highway robberies. The isolated walks from Sheffield to Upper Heeley by way of Bramall Lane or by Leadmill Road and Strawberry Lane were extremely perilous, the river Sheaf at the west end of Cutler Wood being crossed by a single plank. The locality was the scene of more than one murder. Cutler Wood is now occupied by the extensive works of Messrs. Skelton and the too-closely-packed houses of Prospect Road.

Methodism appears to have gained an early footing in Heeley. David Taylor, who lived at Fulwood, "a pious butler of considerable intelligence and great Evangelistic gifts," one of the earliest Methodists, preached (1740-42) very frequently in a house at Heeley, where, it is stated, the first Methodist Society was commenced in Sheffield. He is named more than once by John Wesley in his *Journal*, and described as "a workman that needed not to be ashamed." He travelled about on a pony which he kept for the purpose, preaching in houses, barns, and the open air. Subsequently he split off, and became the leader of "a few Inghamite‡ Moravians."

My first visit to Heeley, about the close of the 'sixties, is well remembered. It was then a small village, a great contrast to the long and crowded streets of to-day. From Sharrow Lane on the right fine lofty trees reared their heads; a little below Abbeydale Road was Fieldhead House and grounds, and inviting villas. The railway had

*An example may still be seen in the large house in ruins still standing in Gleadless Road just above the top of Oak Street.

‡The Rev. Benjamin Ingham was one of the "Oxford Methodists." See *Norfolk Street Chapel and Wesleyan Methodism in Sheffield*, Rev. T. A. Seed, 1907.

not been made, and tramways were not dreamed of. The Heeley 'bus ran to and from Sheffield several times daily, driven by "Old George," who in his later years was a member of my Men's Bible Class. On the left from Highfield Terrace, with its long gardens, were green fields reaching up to the Sheaf, beyond which, on the wooded hillside, was the small village, with its church, nursery grounds, cornfields, and pleasant surroundings. A lady friend from the country desired to hear the Rev. John Guttridge, a noted Free Methodist minister, who was announced to preach in the old chapel (now used as a club-room) by the corner of the churchyard. On my undertaking to be her guide, we went up a narrow lane with old farm buildings at the top (now Oak Street) until we reached Gleadless Road, where all was open country and gardens. As I sat in the small crowded Bethel, little did I dream that the day would come when I should be the vicar of the adjoining church, privileged to minister amidst a population of nearly 18,000 souls.

The area of the parish is now about 305 acres. When first formed it was much larger, extending from the Derbyshire border to Harmer Lane, including part of Granville Street, reaching up to Bungay Street and Talbot Street in the Park, then round by Arbourthorne Lodge across country to Newfield, below which it again touched the Meers Brook. The very scattered population would not exceed 3,000. A large portion of the old parish now form parts of the Sale Memorial, St. Barnabas, and St. Peter's (Abbeydale) parishes. The present area of 305 acres, with its 18,000 inhabitants, will, it is expected, soon be divided, the new district proposed being the Eastbank portion between Myrtle Road and Granville Road. Heeley Bank Road would be an excellent position for church and schools.

In 1881 Heeley contained a population of 7,197, which in 1891 had grown to 12,921, with 2,640 inhabited houses. In 1901 the population had increased to 16,499, and in 1911 to 17,885, with 3,763 families. The present boundaries are London Road from Heeley Bridge to the Meers Brook which divides Yorkshire from Derbyshire (behind Albert Road), then following the stream to the foot of the Newfield

grounds, thence across the fields beyond Arbourthorne to City Road (formerly Intake Road), then down Granville Road, along the Sheaf by Queen's Road up to Heeley Bridge.

The greater part of the soil belongs to the Norfolk Estate. In the early part of my Heeley ministry, having an extensive scheme of church extension and school building on hand, I ventured to write to the late Duke of Norfolk, a Roman Catholic, expressing the hope that as he owned most of the land, and had his Sheffield residence in the parish, he would give some assistance. In his reply, very kind and sympathetic, he expressed regret that my request was one he could not comply with, adding: "Being a Catholic, I only subscribe in religious matters to those connected with the religion I believe to be the truth."

Heeley, from time to time, has been the abode of several landscape painters of merit, many of whose pictures may be seen in the neighbourhood. Amongst these were Miss A. E. Seaton, C. T. Dixon (several examples of whose work are in the High Hazels Museum), Joshua Fletcher, Ernest Linney, F. W. Topham, and W. Petch. Another resident, Colin G. Roe, was well known as a painter of horses and dogs; Read Turner, who was regarded as one of the best of the Sheffield artists, lived just outside; Charles Dixon, naturalist, the author of several books on Birds and Bird Life, is the son of the above-named C. T. Dixon. The first known map of Sheffield, published in 1732, was by Ralph Gosling, schoolmaster and surveyor, who, born at Bradway, lived awhile at Heeley. Robert Murray Gilchrist, the novelist, who died recently at Holmesfield, was for some years a Heeley resident.

Mr. Charles Green, who died in April, 1916, at the age of eighty, and who lived in Shrewsbury Road (once a part of Heeley parish), was one of Sheffield's most skilled art-craftsmen, and a contemporary of Young Mitchell, Alfred Stevens, and Godfrey Sykes. He exhibited at the Royal Academy, and at art exhibitions was awarded several medals and diplomas. Amongst many examples of his skill to be found in the city may be named the Mayor's chain of office (1856), and the font in the Cathedral,

presented by the Freemasons of Sheffield (1881). As a sculptor, modeller, and designer he had few equals.

In the church are memorial windows to Mr. Young Mitchell, and a son who was buried at sea. Mr. Mitchell, who was several years head master of the Sheffield School of Art, and an attendant at Heeley Church, lived at Trout House, on this side of the Shire Brook. Godfrey Sykes, a designer of the first rank, was a teacher at the School of Art with Mr. Mitchell, and a constant visitor at his home. In after years Sykes executed important work in London, notably at the South Kensington Museum. In 1860 he designed the attractive cover which the *Cornhill Magazine* still bears, representing ploughing, sowing, reaping, threshing. It is said that the sower was drawn from nature, "in a cornfield at Heeley."* He is commemorated by a monument in Weston Park.

Another frequent visitor to Heeley at the house of Mr. Mitchell was Alfred Stevens, a friend of Sykes, who designed for several Sheffield firms during the few years he was resident in Sheffield. He is celebrated as the designer of the noble Wellington Monument in St. Paul's Cathedral, now happily completed.

Miss Jean Mitchell, daughter of Mr. Young Mitchell, is widely known for her excellent artistic work. Her pictures have been exhibited at the Royal Academy, and she has painted the portraits of several Sheffield citizens.

What a transformation has since taken place. The nursery gardens and cornfields gone, the woods with their fine old oak trees gone, the gipsies no longer in camp in fields near Thirlwell Road; the rooks no longer build in Thirlwell Place, the trout no longer leap in the Shire Brook. But, fortunately, all is not lost. Close by is Meersbrook Park of thirty-seven acres, in which stands the Ruskin Museum, with its priceless treasures; and Norfolk Park, of more than fifty acres, richly wooded, now belonging to the City, owing to the munificence of the late Duke of Norfolk. Other pleasant parts are East Bank, with its mansions, including Queen's Tower; Newfield Green, so long the home of the Brownells, one of whom, Peter Brownell, was in 1807 the Master Cutler. On the border

* "Godfrey Sykes," by Harold Armitage, *Cornhill Magazine*, April, 1912.

of the parish are the extensive ruins of the old Manor House, where in November, 1530, for eighteen days, the Fourth Earl of Shrewsbury entertained the fallen Cardinal Wolsey; and the restored Manor Lodge, for some time the prison home of the captive Queen of Scotland, Mary Stuart.* Within two miles of Heeley Church is the pleasant and picturesque Derbyshire village of Norton, with its memories of the great sculptor, Sir Francis Chantrey, once a milk boy between Norton and Sheffield. Within recent times this ancient rural parish has had two new parishes carved out of it—St. Paul's, Norton Lees, and St. Chad's, Norton Woodseats, both included in the city and diocese of Sheffield, with an aggregate population now exceeding 20,000.

Prior to the formation of the parish, Heeley was a part of St. Mary's, and for many years under the supervision of the Rev. Henry Farish, the incumbent of that parish. During the years 1844-5-6 the Rev. George Sandford, Vice-Principal of the Sheffield Collegiate School, held two weekly services on Sunday afternoon and Tuesday evening in the Gleadless Road Schoolroom.

The contributions to the Building Fund of Heeley Church included £200 from Mr. Henry Wilson, of Westbrook; £100 from his mother, Mrs. Wilson, of Clifford; £100 from each of the following:—Mr. James Wilson, Brincliffe Tower; Mr. Samuel Roberts, of Queen's Tower; the Rev. W. Bagshawe, Banner Cross; Mrs. Brownell, Newfield; and Mr. Robert Younge, Greystones.

The church, of which Mr. James Mitchell was the architect, was consecrated in August, 1848, by the Archbishop of York (Dr. Musgrave). Its surroundings then were entirely rural. The site for the church, and also for the vicarage house, erected later, was the gift of the Sheffield Church Burgesses. The plan is cruciform, with a tower about sixty feet high over the north transept, upon which it was intended to add a spire, which, however, was never done. The church accommodated about 450 adults, and remained unaltered until 1889, when it was much enlarged, as hereafter stated. The beautiful oak

*See *Mary Stuart, Queen of Scots: Her Friends and Her Foes*, by the present writer. George Bell & Sons, 1894.

sedilia which were there at the opening were probably a gift, but by whom cannot be ascertained. The tracery of the east and west windows is considered very fine. Before me is an interesting list of those present at the consecration, including Archdeacon Creyke, Archdeacon Hill, Dr. Sutton, Vicar of Sheffield; and the Revs. H. Farish, St. Mary's; Dr. Gatty, Ecclesfield; J. Livesey, St. Philip's; S. Earnshaw; J. Knight, St. Paul's; William Bruce, Holy Trinity, Wicker; William Mercer, St. George's; G. Sandford, St. Jude's, Eldon; H. Barlow, Pitsmoor; E. B. Chalmer, Fulwood; L. Gibson, Darnall; E. G. Kelly, St. John's, Park; R. H. Deane, St. Luke's, Hollis Croft; J. Gill, Stannington; W. Smith, Stoney Middleton; W. Howard, Whiston; J. Hand, Handsworth; and H. D. Jones, the Vicar. Amongst well-known laymen present we note the names of James Montgomery, T. A. Ward, T. B. Holy, H. Newbould, S. Knight, R. R. Brownell, T. W. Rodgers, Henry Wilson, James Wilson, and Samuel Younge. The sermon, preached by the Rev. Henry Farish, was on the text: "Come, for all things are now ready." The collection amounted to £66 17s. 6d.

Subsequently a cold collation was served in St. Mary's Hermitage Street Schools, when 200 leading townsmen, including Mr. Wilson Overend, the Mayor, were present. The Rev. H. Farish presided, and congratulatory addresses were given by the Archbishop and others. Thus ended what I suppose was the first "Red Letter" day of the Church in Heeley.

The substantial vicarage house, on the ample site just above the church, was built in 1862, at a cost of £1,500.

The patronage of the living was first vested in the Crown and the Archbishop of York alternately, but in 1899 an arrangement was made by Archbishop Maclagan by which it is now solely in the gift of the Crown.

On the formation in 1846 of Heeley parish, the Rev. Henry Denson Jones, B.A., of Pembroke College, Cambridge, Chaplain of the Sheffield Infirmary, was appointed the first vicar, and continued as such until his resignation in 1888, for the long period of forty-two years, during which the parish had changed from a small rural village with a few hundred people to one with a population of some 15,000.

Mr. Jones was an excellent scholar, well-versed in Greek, with a thorough knowledge of Holy Scripture. He was noted for his long discourses, and some of his interpretations of the Word were deemed peculiar. Mr. Thomas Asline Ward, a well-known Sheffield magistrate, Master Cutler in 1816, resided at Park House, Olive Grove, a resort of the literary circle of his day. In a letter dated 5th September, 1849, to the Rev. H. H. Piper, a Unitarian minister, of Norton, he said—"There is a nice little church at Heeley, lately built. My neighbour Stacey has a son who is a great mechanic, and has constructed an organ. The congregation at Heeley have given him £100 for it—the supposed cost—and he is going to play upon it on the Sundays for a year. I went to the opening, and it was much admired. The clergyman, Mr. Jones, preached on the Fall. He told us that Adam ate the apple that he might share the fate of Eve, preferring death to separation. There was a gallant example to his sons!"*

Notwithstanding the changed condition of its surroundings, Heeley churchyard, with its banks and hedgerows, and the spacious vicarage grounds above, still retains its rural aspect. Amongst the tombs are those of the Brownells of Newfield, the Creswicks of Norton, and Henry Denson Jones, first vicar of the parish. A noticeable feature is the lofty obelisk resting on an immense block of granite (which took upwards of 20 horses to draw it up the hill) to the memory of John Shortridge, of Chipping House, who was the contractor amongst other enterprises for the railway from Sheffield to Manchester, including the erection of the massive Wicker Arch.

Near the chancel is a memorial stone which forms a link between Heeley and the Brontë family. It is to the memory of Thomas Wooler, a surgeon, formerly of Dewsbury, who died in 1895 at the great age of 92. For several years this gentleman lived in retirement in Heeley, and I was practically the only one he received as a visitor. Notwithstanding his peculiarities it was evident that he was highly educated. He was the brother of Margaret Wooler, friend and schoolmistress of Charlotte Brontë, and had been intimately acquainted with the Brontë family,

**Passages from the Diary of Thomas Asline Ward*, page 311.

concerning the members of which we had interesting talks. It is a matter for regret that I did not take notes of what he said on this very interesting subject.

The day and Sunday schools are amongst the oldest in Sheffield. A building which stood on common land at Upper Heeley was in the year 1801 used as a day school for the children of the district, the inhabitants of which were few and scattered. In 1807 there was paid a legacy of £150, left by Thomas Chapman, the interest to be applied for the instruction of children, which sum, augmented by subscriptions, was invested in consols. The site of the present school buildings, with adjoining land (5,208 square yards), was purchased from the lord of the manor by subscription. In 1809 a minute in the manager's book directs the schoolmaster to teach the Church catechism. A parliamentary report in 1841 states that in addition to "pay scholars" eighteen children were taught free.

In February, 1838, there were eleven trustees, namely, Rev. W. H. Vale, Ecclesall Vicarage, Rev. Henry Farish, Vicar of St. Mary's, and Messrs. Offley Shore, Robert Brownell, James Smith, Joseph Wilson, Peter Spurr, Henry Wilson, Thomas Creswick, Henry Newbould, and Samuel Roberts. In 1853 the Rev. H. D. Jones, Vicar of Heeley, and Mr. Edward Hudson, churchwarden, were also trustees. The schools were rebuilt in 1833 by subscriptions mainly contributed by the trustees, and in 1868 were again enlarged, a house also being built for the master. Considerable sums have since been spent on improvements.

A member of my congregation who attended the school in 1843 gave me a copy of the printed rules, which I think of special interest. It may be said that Heeley then formed part of St. Mary's district, and the church referred to is St. Mary's Church, there being no church in Heeley at that time.

RULES

I. Each child on first coming to school is to pay twopence, which sum is to be paid regularly in advance every Monday morning. For this will be taught reading, writing, and arithmetic; and to the girls needlework.

II. The school hours are—

From Lady Day to Michaelmas, in the morning from 9 to 12, and in the afternoon from 2 to 5,

From Michaelmas to Lady Day, in the morning from 9 to 12, and in the afternoon from half-past 1 to 4.
On Sundays, throughout the year, at 9 in the morning, and at 2 in the afternoon.

III. The children are to be sent neat and clean; and the girls without necklaces, feathers, or finery.

IV. It is expected that no child be kept from school without leave being granted the day before. Children whose attendance is irregular after repeated admonitions will be dismissed. If any child be detained at home by illness the parents are expected to acquaint the master.

V. If any children behave ill at school, or be idle and careless in doing what is set them, they will be detained after school hours.

VI. Parents who intend to withdraw their children are expected to give previous notice to the master of the school.

VII. Work will be provided for the girls two days in the week. On the other days they may bring their own work, only fancy work will not be allowed.

VIII. The presence of the children on Sundays is required, in order that they may receive religious instruction and attend church.

IX. Any child living in Upper or Lower Heeley may be admitted, provided the parents agree to conform to the above rules.

X. When a child is brought for the first time one of the parents or guardians of the child is required to come and consent to the rules and receive a copy of them, after which the child's name may be enrolled.

XI. Children attending the Sunday school and not the day school are required in all respects to submit to the discipline of the school, and to attend church under the conduct and guidance of the master.

An old scholar told me that in 1842 the scholars and teachers attending Heeley School were accustomed to walk down to Hermitage Street School on the morning of each Whit-Monday; both schools would attend the service at St. Mary's, and in the afternoon meet for sports, &c., in a field at Heeley Bank.

On my appointment to Heeley Church matters were in a most depressing condition, the congregation numbering from twelve to twenty persons only. My predecessor, nearly eighty years of age, who had seen the population increase from a few hundreds to several thousands, was physically and mentally incapable. There was neither curate nor paid lay-helper; a handful of worthy people had kept the church and Sunday schools going. The total amount raised for parochial and missionary objects for the year ended Easter before my appointment was only £56. The church was

extremely bare, possessing not even a bell to call worshippers together; the hymn book used was *Psalms and Hymns*, strongly Calvinistic in tone.

An earnest layman, Mr. Charles Crute, assisted by several friends, had some years before commenced a mission in temporary buildings, almost under the shadow of the parish church, with the intention of handing over the work to a new vicar. A large congregation had been gathered, with a Sunday school largely attended. The mission, known as St. Peter's, attracted many earnest workers, several of whom were Nonconformists. All seats were free; there were no collections. Entertainments and other attractions had drawn together a large number of young people. Such was the state of matters when I entered upon my ministry in Heeley, and it is hardly surprising under the circumstances that difficulties arose.

For a considerable time I was single-handed. Happily the church soon proved too small for the attendance, and I had the great joy of being supported by a united and loyal congregation. I intimated to the conductor of the mission that my first duty was to the church to which I had been appointed, and that as soon as a clerical colleague could be secured I should be prepared to undertake the responsibility of the mission. There was, however, notwithstanding Mr. Crute's earnest desire to hand over the mission to the vicar, considerable opposition to this, owing, doubtless, to the large Nonconformist element, who appeared wishful that the mission should go on as in the past, independently of the vicar's direction.

In the autumn of 1892, after considerable negotiation, I consented somewhat reluctantly, at the wish of the late Archdeacon Blakeney, to take over the additional burden of the mission, the temporary buildings of which, as already stated, were close to the parish church. Still, as £100 per annum for an addititional clergyman was guaranteed for two years by friends of the mission, and I had the strong hope that the arrangement might soon lead to the formation of a new district, I undertook the responsibility, which meant the raising of an additional £320 a year—no light task for a working-class parish. The Rev. J. Turton Parkin, curate of St. Philip's, was appointed to the charge of the mission,

and on his preferment to the Vicarage of Wadsley, the Rev. W. Norton Wright, now Vicar of St. Stephen's, took his place. Both were earnest, loyal, tactful men, of whom any congregation might be proud, and their loyalty to me and the Parish Church was beyond reproach. The work of the mission was carried on, not without difficulties, until 1896. At the close of three years the contributions of the guarantors to the Curacy Fund ceased, and the question of raising the needed funds for the carrying on of the mission had become urgent. After taking counsel with Archdeacon Favell and other friends, and with the approval and goodwill of the wardens and council of the parish church, it was decided to apply to the Church Burgesses for an endowment with a view to the removal of the mission church and the formation of a new ecclesiastical district on the Olive Grove side of the parish, to which proposal the council of the mission church had agreed. A site on the Heeley Bank Road had been provisionally arranged by me with the agent of the Duke of Norfolk, and an estimate obtained for the removal of the iron mission church at a cost (including the site) of £1,200.

At the same time the Church Burgesses were asked, in addition to the endowment, for a grant towards the proposed new church and site. On the 26th of March, 1896, I received with keen regret from Mr. Wheat, clerk to the Church Burgesses Trust, the following communication, in reply to my application:—

> "The Capital Burgess (Sir Henry Stephenson) and Mr. Samuel Roberts reported that they had had an interview with the Rev. W. Odom relative to his application, &c.: it was resolved—that the Church Burgesses, having carefully considered Mr. Odom's application, it does not appear to them that the proposal for the division of the parish of Heeley is at present desirable, and although they approve the plan for enlarging the parish church they regret that they are not empowered to contribute to that object."

One course only seemed now open for me. Whichever way I might act I foresaw difficulty. My action, taken after consultation with Archbishop Thomson, was approved by many, censured by others, and fiercely condemned by anonymous writers in the Press. Much as I regret the result, I have the conviction that I took the only wise course open to me.

After five and a half years of earnest and loyal work at the parish church and the mission church Mr Wright left for another sphere of labour, with the high esteem of all who knew him. This was in 1896, and the sequel is best told in my letter which appeared in the *Heeley Parish Magazine* for July, 1896:—

"With regard to the mission church I have to say that my connection with it has now ceased. Some time ago the mission council unanimously resolved that in consequence of the lack of funds the mission could not be continued on its present lines. I foresaw this difficulty three and a half years ago, when I was prevailed upon to take over the mission, but hoped that it would be solved by a division of the parish. It should be remembered that the temporary buildings of the mission do not belong to the Church. Had I been willing to become responsible for the future heavy expenses of the mission I might have retained the connection; but the whole circumstances are peculiar and difficult, and it could not reasonably be expected that with my already heavy responsibilities I should undertake what the mission council shrank from. My offer to carry on the mission Sunday schools, mothers' meeting, a Sunday evening service, &c., as part of the parish church work has not been accepted. A section of the mission church leaders with strong Nonconformist sympathies desire that the mission shall be free and independent, and to this end negotiations are, I understand, being carried on with the minister of a small dissenting body known as the Free Church of England. The proposal to bring a new religious community to Sheffield—where, alas, our divisions are already too apparent—involves grave responsibility, and will be a painful surprise to honest Nonconformists and loyal Churchmen alike. Church work in Heeley will now be centred at the parish church, and as one who loves the dear old Church of England—the Church of our martyred forefathers—I make no apology for giving an affectionate invitation to loyal Churchmen and Churchwomen who have hitherto worshipped at the mission church, and who regard schism as sin, to work and worship with us at our parish church, soon to be enlarged and greatly improved. Notwithstanding all difficulties we intend to go forward. I have faith in GOD'S promise and faith in the future of our Church in this great parish. During the seven years of my ministry GOD has greatly blessed us and enabled us to overcome many difficulties. Having put our hands to the plough we do not intend to look back. We will sow—those who come after will reap. Ever striving to be loyal to the Catholic and Protestant principles of our Church—speaking the truth in love—fulfilling our ministry, not as time-servers but as servants of CHRIST—we will labour on, amid evil report and good report, seeking to do GOD'S will, preaching the Gospel of grace, following the divine leadings, and resting on the unfailing promise, 'All things work together for good to them that love GOD.'"

The year 1889 was an eventful one in parochial matters. Although only the first year of my vicariate, and

some protests notwithstanding, I felt the time had come for a venture of faith. The population was rapidly increasing, and at a meeting of the congregation it was unanimously decided (1) to enlarge the church by building a north aisle, vestry, and organ chambers, and (2) to erect a church room for parochial gatherings, Bible classes, mothers' meeting, &c. Nearly £200 had already been expended in renovating the church, providing a heating apparatus, and other improvements. A bell, for which the Sunday scholars and young people collected, had been fixed in the tower at a cost of £30, and it was now felt that the greater effort must be made. I had faith in the cause, in my many friends, and, above all, in GOD. The sum required was £2,000. The Church Burgesses, who owned considerable property in the parish, whilst ready to contribute towards the cost of a new church, were unable to assist in the enlargement, although the sitting accommodation was to be nearly doubled. This was disappointing, but we had made up our minds to carry the matter through, and the people had a mind to work. Contributions were invited, and arrangements made for a bazaar.

The foremost urgent need was a church room, there being no place for parochial gatherings other than the old and somewhat inconvenient national schools. A most suitable site was forthcoming out of the vicarage garden, and on July 13th, 1889, amid a persistent downfall of rain, the memorial stones of the room were laid by Mrs. George Brownell and Mrs. Samuel Roberts, after which most encouraging words were spoken in the church by Archdeacon Blakeney.

The room, of which I was architect and clerk of works, was opened on Monday, October 7th, 1889, marking the time I entered upon a second year of ministry. Commodious and cheerful, with admirable acoustic properties, the room is 50 feet long by 40 wide, and seats 350 persons. The cost, including fittings and seats, was £420. Amongst the large assemblage at the opening were Archdeacon Blakeney, Alderman Clegg, Mayor of Sheffield (a member of my old congregation at St. Simon's), Mr. and Mrs. George Brownell, of Newfield, and Mr. and Mrs. Samuel Roberts, of Queen's Tower. The Sunday following, a Young

Women's Bible Class met for the first time, conducted by my devoted wife, who on the Monday started a Mothers' Meeting, when forty-one gave in their names as members. On the Tuesday our Literary Society, with a membership of sixty, held its opening meeting, when my friend, Mr. John Newton Coombe, gave an address on "Books and Reading." From that time to the present the room has been the centre of religious and social activity, a boon and blessing to Church and Parish. A convenient class room, seating thirty, was afterwards added.

Our subscription list had met with a generous response when arrangements were made for a bazaar at the Cutlers' Hall in the Spring of 1890. I ventured to ask Mrs. Thomson, wife of the Archbishop, to open this, which she most kindly consented to do. It was, I think, the only public function which she undertook in Sheffield. Without entering into details, I may say that from first to last the bazaar was a most gratifying success, the proceeds of the stalls amounting to £523. By July, 1891, the subscriptions had reached £2,042, making a total for the Church Room and the Church Enlargement Fund of £2,565—a result which exceeded our expectations and gladdened our hearts, and this before the close of a third year in the parish. Difficulties notwithstanding, we felt that the good hand of our GOD was upon us.

Mrs. Thomson, who was most warmly welcomed by a large and representative audience, gave a charming address, which, as noting a "Red Letter" day, must be given. She said:—

"The bazaar which I have the honour to open to-day is for objects which tell their own story. In the parish of Heeley several things were wanted. The church wanted additional sittings, and has got them. It wanted a parish room for meetings of instruction and devotion, and this it has also got. It was not satisfied with its organ. The organ was not powerful enough for the larger church, being a little wheezy, perhaps, and short of breath. The taste of to-day runs in the direction of plenty of wind and power. I suppose a modern organist is never quite content unless he is conscious of a *tuba mirabilis* under his control, which would endanger the windows if used too freely. He thinks it excellent to have a giant's strength, though he knows that it will be serious to use it as a giant. If you observe, these lines make a picture of a parish stirring with new life. The clergy will not be content to take down a rusty key of the church from a rusty nail on Sunday, only to hang it up again on Sunday

night to rest for another week. Mr. Odom has only lately come, and you might say he was guilty of throwing to the winds the old maxim of 'One thing at a time' when he asks for church and room and organ all at once. He justifies his hurry by saying there has been no movement of this kind in the parish for more than thirty years, during which time the parish has changed from a peaceful suburb to a hive of industrial population. I do not speak of what other religious bodies may have done, for, as you suppose, I do not know that part of the subject. But it was high time that the Church should stir, and she is stirring. To have a debt like £600 looks like imprudence; but Mr. Odom knows well the bank on which he can draw. It is the bank of the faithful people of Sheffield, out of which comes year by year—so my husband tells me—the interest of one million sterling for Church purposes. A deficit which might be a sign of imprudence in some places is not so in Sheffield. When you know what the people give, and how readily, it would seem a kind of imprudence not to give them the pleasure of wiping out a deficit, which they never refuse; which they seem to enjoy. Nobody thinks that this debt will be staring Mr. Odom in the face next year. The bazaar has for its patrons most of the leading people in Sheffield. It offers every attraction of an innocent kind. Raffles are wisely excluded. The list of stall-keepers is a very strong one, and I think that no one who comes with money in his pocket will escape without being persuaded, invited, gently compelled, to spend the last shilling he has brought. There is no case, I believe, in this commercial community of a man being obliged to call his creditors together from excessive expenditure at charitable bazaars. We do not all know what the ministry of such a parish entails. It means hard work from morning to night without intermission. It means a weight of responsibility from which a good pastor is never relieved. It means the sense of work undone, even when the work done has been carried to the very limits of the strength—or further still; it means sympathy and succour to a large flock of working-people who manage pretty well when work is good, but who face much sorrow and privation when that slackens. We are helping to-day one who has shown already that he is sensible of this responsibility, and ready to face this great labour. In your names and in my own, and in that of the Archbishop—who has desired me to say so—I express every good wish for this bazaar, and I now declare it open."

Mrs. Thomson, to whom at the opening a magnificent basket of flowers had been given, was at the close presented by the vicar's daughter, on behalf of the stallholders, with a handsome silver-mounted scent bottle, bearing her monogram with the words, "Heeley, 10th June, 1890." The vote of thanks to her was proposed by the Mayor (Mr. J. Burdekin Jackson), seconded by the Master Cutler (Mr. S. G. Richardson), and supported by Archdeacon Blakeney.

Mrs. Thomson's words of twenty-seven years ago derive increased interest from a charming book recently published,

entitled *Zoë Thomson of Bishopthorpe and her Friends*, by E. C. Rickards. Among her friends Mrs. Blakeney, wife of the Archdeacon, is specially mentioned, Mrs. Thomson having been a frequent visitor at Belmont.

The enlargement of the church was carried out in accordance with the designs of the late Mr. J. D. Webster. Whilst the work was in progress the usual services were held in the church room, which had been duly licensed. The nave of the church was lengthened by one bay, a new aisle was built on the north side, and a vestry and organ chamber added. The total cost of the extension and improvements, by which 320 additional sittings were gained, was £1,750, making, with the church room, an expenditure of £2,170.

The church was reopened by Archbishop Thomson on May 16th, 1890, in the presence of a large congregation. His helpful words of encouragement, based on Romans viii, 1, 2, are not yet forgotten. The remembrance of the honoured Archbishop's visit is, however, clouded by the sad fact that the sermon was the last he preached in Sheffield. Before the year closed he was called to rest from his labours.

The field was wide, and there was much more to be done. Having put one's hand to the plough there could be no looking back. More Sunday school accommodation was urgently needed, as for some time we had been obliged to rent, at a cost of £20 yearly, three large rooms in the Gleadless Road Board Schools for the increasing number of Sunday scholars. At this time (1892) a large plot of land used as gardens near the churchyard was being laid out for building purposes. In order to prevent the Hartley Street side of the church being closed up with cottage houses it was essential that a portion of this land should be secured without delay. A more suitable site for parochial buildings there could not be, and so a portion containing 856 square yards adjoining the churchyard, with a frontage of 120 feet to Hartley Street, was purchased at a cost of £230. Shortly afterwards, the present commodious buildings were completed at a cost, including the site, of £730, leaving ample space for further extension. The memorial stone was laid by my wife on

September 16th, 1893, when she was presented with a handsome ivory-handled trowel, suitably inscribed, as a memento. The schools were opened on Nov. 20th, 1893, by the Archbishop of York (Dr. Maclagan), with warm congratulations on the possession of such admirable buildings. This was his Grace's first visit, and on the afternoon of the same day he held a Confirmation, the first ever held in Heeley Church, when there were 110 candidates, of whom eighty-three were from the parish.

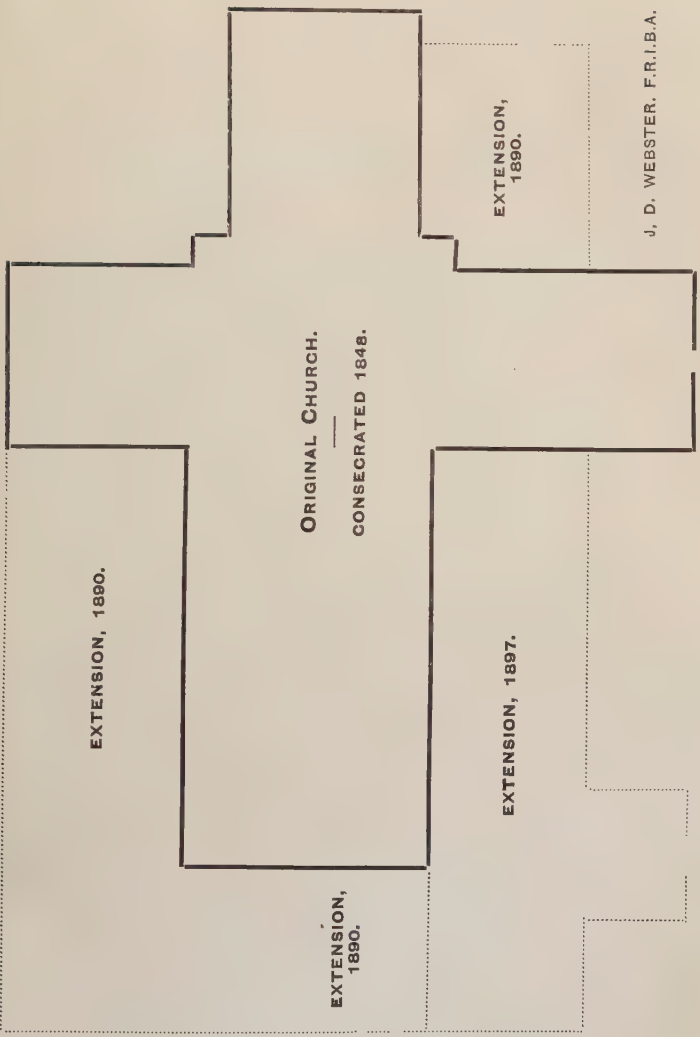
The year 1896 was the Jubilee of the parish, which was rapidly increasing in population. To commemorate this a committee was formed, and it was resolved to raise not less than £1,200, in order to carry out (1) the completion of the church by the erection of a south aisle, giving about 140 additional sittings, and to make other improvements; (2) to repay the loan due on the Hartley Street School buildings. Plans were prepared by Mr. J. D. Webster, under whose superintendence the extensions of 1890 were carried out, and it was felt that when the enlargement was completed the parishioners would possess a church worthy of the size and importance of the parish. The outline plan on page 65 shows the nature of the alterations.

A subscription list was opened, with my friend, Mr. H. B. Sandford, as treasurer, headed by four contributions of £50 each, and ten others from £25 to £10 each. Thus within my first ten years upwards of £4,000 had been raised, and the whole of the extensions paid for.

The memorial stones of the south aisle were laid in the presence of a large assemblage. After a statement by the vicar, stirring addresses were given by Archdeacon Eyre and the Rev. George Sandford, the venerable Vicar of Ecclesall, the latter of whom gave deeply interesting reminiscences of his ministerial work in Heeley before the church was built. The first stone was laid by Mrs. Blakeney and the second by Miss Leila Roberts (grand-daughter of Mrs. Blakeney), who acted on behalf of her aunt, Miss Roberts, Park Grange, unhappily detained at home by sickness. The stones bore the respective initials, "M.B." and "J.R."

The church, which had again been closed for several weeks, was reopened in June, 1897, among the special

HEELEY CHURCH INTERIOR.



PLAN OF HEELEY CHURCH.

preachers being Archdeacon Eyre and the Revs. Alfred Pearson (afterwards Bishop Suffragan of Burnley) and W. Ruthven Pym (afterwards Bishop of Bombay). Archbishop Maclagan, who had promised to preach later at the Dedication Service, was prevented from coming by sudden illness. In a kind letter expressing regret, he said: "I have had no summer holiday this year, and no doubt the work of the Lambeth Conference was very trying as well as anxious."

Amongst several special gifts to the Church must be named the fine brass lectern, given by a lady in memory of her parents who were Wesleyans; a costly velvet cover, with richly-embroidered frontal, for the communion table, given by a lady member of the congregation; a carved oak pulpit, the gift of young people whom I had prepared for Confirmation; the very beautiful memorial window of stained glass at the west end of the north aisle, given by Mrs. Young Mitchell and her family, bearing the following inscription:—"To the glory of GOD and in loving memory of Young Mitchell, artist, who died May 2, 1865; also of his son, Young Mitchell, who died at sea, February 7, 1882"; the excellent clock, placed in the tower at a cost of £90 10s., under which is a tablet inscribed:—"To the glory of GOD and in commemoration of the happy reign of Queen Victoria, A.D. 1837-1901, the Clock of this Church was erected by members and friends of the Men's Sunday Afternoon Service. 'Love the Brotherhood: Fear GOD: Honour the King.'" The clock was started by the Master Cutler, the late Mr. Arthur R. Ellin, who said that as a boy he was present at the consecration of the church. Later on, a large fireproof safe was provided for the church registers.

The old organ, notwithstanding certain improvements, was poor and altogether inadequate for the enlarged church. At the close of 1905 I received the munificent offer of £250, and also a sum of £30, towards a new organ, provided an efficient one was erected. This offer was gladly welcomed by the church council. Mr. J. W. Phillips, organist of St. George's, was invited to draw up a specification, and it was decided to ask Mr. A. Keates, of Sheffield, to give an estimate. The result was "a first-class modern organ," with twenty-six

stops and other accessories, in a fine oak case, which was dedicated by Dr. Quirk, Bishop of Sheffield, on September 6th, 1906. The total cost was £585, the whole of which was raised within twelve months.

Early in my twelfth year (1899), a parochial mission was held, the missioner being the Rev. G. A. Sowter, Rector of St. George's, Birmingham. Mr. Sowter's earnest and pointed pleadings were attended with much blessing. In St. George's Church, Birmingham, is a prayer desk, bearing on a silver plate the inscription—"Presented to this Church by the parishioners of Heeley, Sheffield, as a thank-offering for blessing received in a mission held by the Rev. G. A. Sowter, November 11—21, 1899." Mr. Sowter subsequently became Vicar of St. James's, Hatcham, London, where, in 1911, he suddenly passed away in the midst of his years and labours, much beloved.

In March, 1904, there took place what local papers called a "unique event." It was the centenary year of the Bible Society, and I had invited a well-known Wesleyan minister, the Rev. Frank Ballard, to give an address to men in the church on the Sunday afternoon, at a special service. Someone who disapproved of my action evidently communicated with Archbishop Maclagan, who wrote to me saying that "to allow a Wesleyan minister to give an address in the church would be contrary to law, and might give great offence, if not to my own congregation, yet certainly to my neighbours," and suggesting that the address be given in the schoolroom. I replied to his Grace with particulars of the nature of the service, expressing the hope that under all the circumstances the arrangement might be allowed to stand, lest real injury should be done to the cause of truth and Christian unity, adding: "Should your Grace forbid the address in the church, I will at once, great as the pain and disappointment may be, ask Mr. Ballard to forgo his visit, and arrange to take the service myself." The Archbishop, in a kind reply, said he did not wish to take any further steps to hinder the preaching of the Wesleyan minister in the church, but having said what he believed to be the state of the case, he left it in my hands.

Suffice it to say that Mr. Ballard gave an excellent address, to a crowded congregation, on the importance of

diligent Bible study and the work of the Bible Society. I said a few words from the reading desk, welcoming the preacher, drawing attention to a remarkable address, just published, by Archbishop Maclagan on "Christian Unity"; and also expressed the high admiration and affection of Churchmen for John Wesley, his character and work, and remarked that our service that afternoon was a truly Catholic service, in the best sense of that much-abused word.

The event created widespread interest, and gave rise to a lively correspondence in the *Sheffield Telegraph*, not the least interesting feature of which was an animated discussion between Dean Dolan, Roman Catholic priest, and the Rev. G. C. Ommanney, Vicar of St. Matthew's, in the course of which the latter offered to present a Prayer-book to the dean for his instruction in English Church matters.

It has been a privilege and a pleasure to be on friendly terms with Nonconformists of the parish, and to share in some of their gatherings. This has been done without any sacrifice of principle on either side. Nonconformists have ever given me a warm welcome to their homes, and not seldom sent contributions for the work of the Church. During my long ministry at Heeley I have visited large numbers of their sick and dying.

Feeling that far too much time is spent in contentions concerning the scaffolding, when we ought to be engaged in gathering out and building up living stones in GOD'S great Temple, I arranged, in the spring of 1912, united meetings for the deepening of the spiritual life. These, held in our church room, were largely attended and much appreciated. The subjects and speakers were:—

Afternoon.—Opening address by the Rev. W. Odom (Vicar), "The Dignity of Christian Discipleship." (*a*) "The Fatherhood of GOD" (*2 Cor.* vi, 17, 18), Rev. G. Graves (U.M. Free Church). (*b*) "The Sacrifice of CHRIST" (*Gal.* ii, 20), Rev. W. Seed (Wesleyan). (*c*) "The Teaching of the Holy Spirit" (*St. John* xiv, 26), Rev. G. E. Wiles (Primitive Methodist).

Evening.—Address by Rev. W. Odom on "Creed and Conduct." (*a*) "The Christian in the Sanctuary," Rev. G. E. Wiles. (*b*) "The Christian in Business," Rev. G. Graves. (*c*) "The Christian in the Home," Rev. W. Seed.

With the month of March, 1913, it pleased GOD to send to me the great trouble of my life by taking to Himself my devoted wife, who for thirty-five years had shared the labours, joys, and sorrows of my pilgrimage. To the Church and parish the loss was great; to me it was unspeakably so. What it was and what it meant will be found in a succeeding chapter. I will only now say that since her Home-call I have abundantly proved the truth of the Divine promise, "As thy days, so shall thy strength be."

One of many proofs of the deep and loving sympathy of a host of friends is the beautiful memorial window in the east end of the church, of which an illustration appears in this volume. Dedicated on September 11th, 1913, by the Bishop of Beverley, Dr. Crosthwaite, who had known me from the time of my ordination, it is considered a fine example of devotional art. The tone of the colouring throughout is subdued, but most effective, and altogether the window adds greatly to the attractiveness and dignity of the church. That such a memorial, the outcome of so many kind hearts, should be in the church in which it has been my privilege to minister for so many years, is to me a great and abiding joy. The window contains five large lights, the centre one representing CHRIST as the Light of the World, the others with figures of the Evangelists, St. Matthew, St. Mark, St. Luke, and St. John, surmounted by elaborate canopy work. In the tracery above appear the sacred monograms, with angels bearing the traditional symbols of the Evangelists. At the foot, finely lettered on glass, is the inscription: "To the glory of GOD and in loving remembrance of Mary Odom, born 12 August, 1849, died 5 March, 1913. Also to commemorate 25 years vicariate of the Rev. William Odom. September, 1913."

Early in November, 1915, I had a gratifying and altogether unexpected surprise in the offer of St. Paul's, Sheffield, vacant by the death of Canon Gilmore. Archdeacon Gresford Jones, Vicar of Sheffield, in making the offer, which was expressed in the kindest terms, said that St. Paul's Church stood next in seniority to the Cathedral itself, and the congregation rightly asked for one who would be a true pastor, as well as preacher. Need it be said that so weighty a matter caused me much anxious thought. My

decision was thus announced to those to whom I had ministered so long:—"May I say very frankly that the post offered me has many attractions. Not to speak of a fine church, an excellent vicarage house, and a largely increased income, it would be a great privilege to follow such pastors as John Edward Blakeney, Walter Senior, and other good men whom I knew so well. The pastoral work of a parish with only one-sixth of the population of Heeley would be considerably lighter. Moreover, there would be special opportunities of service for Church and City.

"In this our parish of Heeley there has been only one change of vicar in nearly seventy years. For some time I have felt that a change might strengthen the church, and that a new voice and fresh methods might draw to this our church many who do not now attend. For the unspeakable help and kindness received during twenty-seven changeful years of ministry here I am deeply grateful, and I value more than words can say the confidence of my many friends. No parish could ever be to me what Heeley is. Past difficulties and tender memories bind it very closely to my heart. Never before have I realized greater difficulty in making a decision than during the past twelve days. With much prayerful and anxious thought, I have sought the counsel of many friends. The Bishop, who has been most kind, expressed a strong desire to see me at St. Paul's, and I am assured that the congregation there would give me a warm welcome.

"I felt, however, that I must regretfully decline the offer. My reserve of strength, I fear, would not be equal to the somewhat difficult task which lies before the vicar of St. Paul's. Were I ten years younger I would not hesitate. And so for a little longer I must give to Heeley what remains to me of time and strength. In any case it cannot be *much* longer, as I am feeling increasingly the strain of the last two or three years. Never have I devoted more time, or made larger sacrifices for GOD'S work in this parish, than during these later years, and I need the constant prayers and loyal support of all. I have the conviction that my work as a parochial minister will close in Heeley, and would only add that so long as my ministry here shall last I will strive, by GOD'S help and for JESUS' sake, to be

your servant, and the servant of the parish. I hope that in the best interests of both St. Paul's and Heeley I have been led to the right conclusion. Amid earth-born clouds it is not always easy to see the guiding hand of our Heavenly Father, but I humbly trust that what I have done is in accordance with His will."

At the Easter Vestry of 1916, I had announced that it would be the last vestry at which it would be my privilege to preside. Perhaps I may repeat what I then said:—

"For nearly twenty-eight years I have ungrudgingly given my time, strength, and no small portion of my income to the work of GOD in our Church and parish. For some time I have been feeling that my strength has not been equal to constant and increasing calls. The last year has been one of exacting labour and much anxiety. Here in seventy years there has only been one change of vicar, and after twenty-eight years of service I feel strongly that the time has come for me to make way for a younger man. After careful thought, and taking counsel with the Bishop, who has been most kind, I propose (D.V.) to give up parochial work at the close of the summer. It will not be easy to sever myself from work I have loved and to say 'good-bye' to Heeley, where so many of my best and happiest years have been spent, and which has so many tender memories. All my hopes have not been realized, nor has all been accomplished that I desired, but, thanks to a host of generous friends and earnest workers, difficulties have been overcome; something has been attempted and something done. I need not assure my friends that there will be little danger of my rusting out. I hope to spend my remaining years in Sheffield, where I shall have ample opportunities of sharing in the work of the Church. During my few months here my time and strength shall be fully devoted to the work and interests of the parish. I trust to leave the various parochial organizations in a fairly healthy condition, free from debt, and am sure that in this I shall have the hearty co-operation of the congregation. More I will not now say, save to ask the prayers of all that a good man may be sent in my place, one who shall be a blessing to the Church and people of this large parish."

In June, 1916, the Bishop of the Diocese (Dr. Hedley Burrows) was pleased to confer upon me an Honorary Canonry in the Sheffield Cathedral, an honour which for many reasons I greatly appreciated, but at the same time realized that it brought with it increased responsibility. It was a matter of rejoicing that the distinction came before the close of my work in Heeley, so giving the parish a share in it. I was deeply touched by the large number of kind congratulations and good wishes received from my clerical brethren and many other quarters, and also by the warm welcome given me by my brother canons. A London vicar, in a warm-hearted congratulatory letter, said: "You are hardly likely to remember that you married us years ago at St. Simon's." Some of my clerical brethren expressed thoughts present in my own mind, as the clerical secretary of a great Church Society, who, writing from London, touchingly said: "My first thought was of the joy it would have given to the loving, faithful partner of your life. Perhaps she knows."

The weeks passed quickly, and the ordeal of the coming severance was keenly felt. My resignation, the wisdom of which was confirmed by my medical adviser, took effect early in November. On the last Sunday of October I bade farewell to my flock, the church which I had seen transformed and in which I had spent so many happy hours, and the parish in which I had witnessed so many and great changes. In the morning my text was, "Remember them which have the rule over you, who have spoken unto you the word of GOD; . . . . JESUS CHRIST, the same yesterday, and to-day, and for ever."—*Hebrews* xiii, 7, 8. In the afternoon my message was addressed to the members of the Bible classes and the Sunday scholars, and in the evening I took as my closing text St. Paul's words, "Brethren, I commend you to GOD, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—*Acts* xx, 32.

As already stated the appointment of my successor rested with the Crown. In reply to enquiries made by the Prime Minister I ventured to say that the parish needed a strong man physically and mentally, with tact and sympathy; one with experience of working-folk and young

CHURCH GATES, HEELEY.—WHIT-MONDAY.

people; also that a clergyman of evangelical views, with preaching ability, diligent in pastoral visitation, who would maintain friendly feelings towards Nonconformists, would be very acceptable to congregation and parishioners alike. As these pages are passing through the press it is to me a matter of rejoicing to know that the living has been offered to and accepted by an earnest evangelical clergyman*, who has had much experience in large town parishes. A new voice and fresh methods, combined with the faithful preaching of the Gospel of the grace of GOD, may be effective in drawing to the House of GOD many who hitherto have not attended. "Herein is that saying true, One soweth, and another reapeth" (*St. John* iv, 27).

Much time has been devoted to the day schools, which for nearly 120 years have had an honourable share in the work of education, and which in efficiency and results, notwithstanding obvious difficulties, were never more successful than at present. At a meeting of the managers the following resolution, proposed by Mr. S. Roberts, M.P., as chairman, was unanimously passed:—

> "The managers desire to place on record their regret at the retirement of the Rev. Canon Odom, who for twenty-eight years has acted as manager and correspondent for the school, and to thank him for his very valuable services, and also to wish him every happiness and prosperity in his well-earned period of rest."

As will be seen from the statement given, the contributions for parochial, missionary, and charitable objects during the twenty-eight years exceeded £20,000. Within the same period the baptisms numbered 10,663, and the weddings 2,377. The serious sick cases visited, involving a very large number of visits, exceeded 2,000. Of those visited 812 passed away. The number of Parish Magazines sold during these years was more than 280,000 copies, involving no small amount of labour—

> "They are old companions, the pen and the worn right hand;
> Miles they have travelled together over the paper land."

But the labour was one of love, and there are few things I miss more than the monthly sending forth of a Parish Magazine. In a neat oak case in the Vestry are twenty-eight bound volumes, giving my successors full details of

* The Rev. Edwin Arthur Miller, L.Th. (Dur.), Vicar of Christ Church, Bradford.

Church and parochial work during the years—a record of "something attempted and something done." Although quite aware that "parochial activity need not always involve spiritual vitality," and allowing that spiritual results cannot be measured by figures, nevertheless to some extent these do help to indicate the life and work of Church and parish. If the parish be poor it is well for minister and workers to read for their encouragement the letter to the Church in Smyrna (*Rev.* ii, 8—11); and if it be rich, to study for their warning the letter to the Church in Laodicea (*Rev.* iii, 14—22).

It is a source of deep thankfulness to recall that in the closing year of my Heeley ministry it was my privilege to present for Confirmation fifty-six candidates, of whom several were adults, and that for the year the number of communicants on the Roll and the attendance at Holy Communion were, notwithstanding the absence of a large number of young men in the Army, and other drawbacks, the highest in the history of our Church.

The parish owes much to the curates* who have assisted me during the long term of years, nor must I omit to express my gratitude to the Church Pastoral Aid

*Curates of Heeley, 1889–1917.—Charles James Geikie, 1889–91; Walter Norton Wright, M.A., 1891-96, Vicar of St. Stephen's, Sheffield; Joseph Turton Parkin, M.A., 1892–94, Vicar of Wadsley, 1894-1902, died December, 1902, aged 51 years; John Thomas Forde, 1894–97, Incumbent of Turlough and Balla, Ireland, who died suddenly in July, 1915; Arthur Thomas Prout, 1897-1904, 1906–8, Vicar of Newbiggin-on-Lune, Diocese Carlisle; Robert Henry Chaplin, M.A., 1904–6, Vicar of Hindolveston, Diocese Norwich; Marshall S. H. Spink, 1909–12, Rector of Torrington, Diocese Lincoln; Frederick Henry Collins, M.A., 1911–17; Arthur Thomas Reed, B.A., 1913-14; Archibald Charles Vincent, 1914–17.

Of Scripture Readers three must be named, William Cummins Unwin, 1891-95, left for St. John's Divinity College, London, now Vicar of Loppington, Diocese Lichfield. George Tilley, 1895-1906; after more than ten years of earnest, diligent, and acceptable labour he retired to Skegness. Matthew Henry Gaskell, 1907–12; after nearly five years of faithful and most devoted service he entered St. Aidan's College; after a very successful course of study he was ordained in 1913, and is now Curate of St. Michael's, Birkenhead.

Deaconesses, who did excellent work amongst women, girls, and the sick—Miss M. Leslie, 1901–5; Miss C. Clegg, 1913–17.

Society for its most generous help, apart from which the work could not have been done. My clerical colleagues, who varied in temperament and other matters, were spiritually-minded, earnest, loyal men, and to all, especially those who ministered for the longer periods, I have been much indebted. I fear that some of them thought me too strict in the smaller details of Church work, but I held strongly that method and attention to small matters were essential to the welfare of the Church. I remember one saying: "Mr. Odom, I think you are painfully precise," which was certainly more than could be said of him, and which I regarded as a compliment. From first to last I have had thirteen curates; all, except the last three, became beneficed. Three passed away in the midst of their years. Of my Scripture Readers four left for college, and were ordained, of whom one is dead and the others are rendering valuable service to the Church.

"There is nothing we receive with so much reluctance as advice," writes Addison, but for all that I will venture to offer a few suggestions to my younger brethren in the ministry—elder ones may not need them. Be exact in keeping the Church accounts; looseness in this matter may lead to difficulties. Pay all bills promptly; keep a separate Church bank-book; it is better to overdraw your banking account than to keep tradesmen waiting for payment. Publish fully the Church accounts, so that your people may see how their contributions are applied. Be particular in small details of ministerial duty; don't imagine because a matter appears small it may be put on one side; don't promise to give a call and omit to do so, poor people have good memories. "He that is faithful in that which is least is faithful also in that which is much." Answer letters promptly, and make diocesan and other returns without undue delay; editors of diocesan calendars and secretaries of Church societies could unfold strange tales. Be punctual in beginning services and meetings, and in keeping engagements; to wait for late-comers is an injustice to punctual attenders. Keep your eyes open in church and schools to see that everything is clean—"done decently and in order." Don't put off until to-morrow what ought to be done to-day. It is well to have in mind Ruskin's motto,

"TO-DAY"—engraved on his watch and also on the paper-weight of his writing table. Beware of raising money for church building and other definite spiritual purposes by means of unscriptural and unworthy methods, such as fêtes, whist drives, dances, and entertainments in which the comic element is prominent. These things often prove a scandal to the parish, and certainly lower the Christian standards of stewardship and responsibility. Beware of self-advertisement—"He is not the best carpenter that makes the most chips." By all means magnify your office: give all prominence to the message with which you are entrusted, but let the messenger, as far as possible, remain in the background. Read the Ordination Services from time to time. Take care that every sermon preached carries with it a message from GOD; something for those "who hunger and thirst after righteousness," and a clear answer to the question, "What must I do to be saved?" The preacher's business is not to suggest doubts, but to declare certainties. Pastoral visitation, especially that of the sick and aged—the shepherding of the flock—should be regarded as of paramount importance. It is indeed a high privilege to take light to doubting minds and comfort to mourning hearts. Little acts of kindness, and the sympathetic visit to the sick and dying, will be remembered long after the eloquent sermon is forgotten.

Without exception, I have been favoured with excellent churchwardens, generous business men who had the true interests of Church and parish at heart, ever my loyal friends whose names* I shall always recall with gratitude. Contention found no place among us. After talking over matters needing attention, all of importance were brought before the Church council, with the invariable result that everything went on smoothly, and as a rule my suggestions were approved. In most congregations cranks may be found, but if a vicar exercises tact and discretion, and takes his people into his confidence, there need be none of those unhappy differences which at times arise.

*The following are the names of wardens during my vicariate, 1888-1916:—Charles Hall (died 1894), William Bradwell Wolstenholme (died 1910), John Cliff, George Henry Beverley (died 1908), George Smith (died 1914), John Samuel Dewsnap (died 1915), William Powell, J. J. Watts (died 1916), George Henry Leighton, Frederick Cooling, William Henry Trippett, James A. Bishton, and Charles B. Turner.

HEELEY VICARAGE.

Whilst approving bazaars and parochial sales for special objects such as church and school extension, I felt years ago that moneys required for the stipends for assistant curates, and the expenses of divine service, ought to be raised in some other way. It was therefore resolved by the Church council to set apart a certain Sunday each year for the purpose of special collections, after the example of our neighbour, the Rev. W. J. Cole, Vicar of St. Mary's. In 1909, our first venture of faith in this direction was made, when I hoped for £60. The offerings amounted to £62 16s. This plan has been continued to the time of my leaving the parish, eight years, during which the offerings amounted to £504 5s. 6d., showing an average of £63 yearly.

We had, however, a yearly jumble sale in aid of our Sunday School funds, which proved highly satisfactory, showing the fruitful results of small efforts. This was held on a Saturday afternoon, and the clothing, &c., contributed by friends, was cleared out in less than two hours. The total proceeds of this in twenty-four years amounted to £390, averaging over £16 each time.

The following is a summary of contributions and collections for church and school extension, parochial, missionary and charitable objects during the twenty-eight years ending October, 1916 :—

	£	s.	d.
Expenditure on Church and Sunday School extension, including new north aisle and vestries (1890), south aisle (1897), church room (1889), freehold land and Sunday Schools, Hartley Street (1893), new clock (1901), new organ (1906), class room (1907), memorial window (1914)	5,944	5	0
Less amount due on Hartley Street premises, of which £50 is promised	250	0	0
Amount of contributions ...	5,694	5	0
General Church expenses, Choir and Organist ...	3,583	19	8
Ministerial, Curacy, and Layworkers Funds ...	4,155	16	3
Sick, poor, and aged Widows	1,524	15	8
Sunday Schools	1,434	2	0
Medical Charities, War and Relief Funds... ...	623	9	10
Home Missions (including £970, C.P.A.S.), diocesan and other societies	1,189	0	5
Carried forward ...	£18,205	8	10

	£	s.	d.
Brought forward... ...	18,205	8	10
Overseas Missions (including £792 15s., C.M.S.), and Bible Society	1,006	5	0
Men's Bible Class, Church Lads' Brigade, temperance, parochial mission work, &c. ...	802	2	8
Total raised in 28 years... ...	£20,013	16	6

This sum does not include the liberal grants of the Church Pastoral Aid Society to the Curacy and Layworkers Fund (£190 per annum), nor grants from Diocesan Societies and Ecclesiastical Commissioners for Curacy Stipend Fund, nor yet the contributions to the Mission Church whilst under my supervision.

The following is a summary of collections and contributions to Church and charitable objects during my last year, ended Easter, 1916—a gratifying contrast to the £56 of the year before my ministry in the parish began :—

	£	s.	d.
Church expenses and Choir	136	10	0
Seatholders for ministerial fund, and Easter offerings	32	14	0
Curacy and Layworkers Fund...	101	4	5
Sick, poor, and aged Widows	49	8	6
Sunday Schools	45	14	1
Church Pastoral Aid Society	48	13	6
Church Missionary Society	35	17	0
Belgian Homes Fund	98	0	0
British and Foreign Bible Society	5	5	6
Church Zenana Missions	3	10	0
Sheffield Medical Charities	16	15	0
Queen Victoria Nursing Association	1	13	0
Red Cross Society and Serbian Relief	7	10	6
C.E. Men's Society Rest Hut for Front	22	4	9
,, ,, ,, (Branch)	2	3	9
Colonial and Continental Church Society	2	8	0
Diocesan Board of Finance	10	0	0
Church Lads' Brigade	14	7	5
,, ,, ,, Uniform Account	29	15	7
Men's Sunday Bible Class	5	15	10
Band of Hope	4	13	8
London Jews' Society	2	3	6
Sheffield Church Conference	2	2	0
Christian Knowledge Society	1	1	0
Diocesan Rescue Mission	0	10	6
Total for the year	£680	1	6

The closing scene of my Heeley ministry is described in the following extract from the account of the proceedings

in the *Parish Magazine* (January, 1917), bearing the initials "A.H.B.":—

Tuesday evening, the 12th of December last, a goodly company of parishioners and friends assembled in the church room, which had been tastefully prepared for the occasion, and our company of the C.L.B. formed a guard of honour to the Lord Bishop of Sheffield. The gathering was presided over by Mr. C. B. Turner (the vicar's warden), who called upon the secretary to acknowledge the correspondence. In doing so, Mr. A. H. Booth voiced the appreciation which the committee felt for the support accorded to their efforts, and especially for the kindness expressed by the subscribers. Sympathetic letters were read from the Archdeacon of Sheffield, Canon Houghton, Sir W. E. Clegg, and others unable to be present.

Mr. Turner proposed a resolution expressing appreciation of Canon Odom's long and faithful ministry as Vicar of Heeley, and of his notable services to the Church life of the city. Not many present, he said, could measure the magnitude of the task which the Canon undertook when he opened his ministry in the parish, twenty-eight years previously; but all realized the strenuous work that had accomplished so much in the face of so many difficulties. Mr. G. H. Leighton, treasurer to the fund, seconded the resolution, and warm applause supported his testimony to the parochial work, especially the ministration to the sick and poor, who had ever received Canon Odom's chief care.

The presentation comprised an address and a cheque for £68 10s.* The address was in album form, beautifully illuminated and bound in morocco gilt, with monogram of the Canon. It contains about 300 names of subscribers, including the Archbishop of York, the Lord Bishop of Sheffield, the Archdeacons of Sheffield and Doncaster, many clergy, Mr. S. Roberts, M.P., Sir W. E. Clegg, Mr. W. H. Brittain, Mr. J. Newton Coombe,

*Other tokens of regard had previously been presented. From the Mothers Meeting a leather attaché case and a fountain pen, and from the members of the Girls' Friendly Society a neat silver-mounted oak timepiece. The members of the Mothers' Meeting also presented Miss Kathleen Beetham (the Canon's niece), who, since Mrs. Odom's death, had acted as secretary and treasurer, with a silver-mounted brush and comb.

Mr. J. Wycliffe Wilson, Mr. T. Firth, Mr. E. Willoughby Firth, Mr. W. Chesterman, Dr. Favell, Mrs. Blakeney, Mrs. C. Bullock, the Misses Newbold (Bournemouth), Miss Roberts, and Mrs. Cole. The frontispiece of the album consists of a portrait of Canon Odom, and in addition there are four fine photographs of Sheffield Cathedral, Heeley Church (exterior and interior), and St. Simon's Church. The inscription reads :—

> "Presented to the Rev. Canon William Odom, together with a cheque, on his retirement from parochial work, after twenty-eight years faithful ministry as Vicar of Heeley Parish Church, Sheffield. The subscribers desire to avail themselves of this opportunity of expressing their grateful recognition of his services as vicar during such period, and of his work for the Church in Sheffield generally. They desire also to assure him of their best wishes for his future health and happiness."—Signed by members of the committee, C. B. Turner, J. A. Bishton, churchwardens; F. Clement, W. Fisher; G. H. Leighton, hon. treasurer; A. H. Booth, hon. secretary.

The presentation was made by the Bishop, who dwelt chiefly on matters additional to the parochial work of Canon Odom. "While taking the deepest pains about his own parish," he said, "he had been able to give some time—and every man ought to give some—to the life of the diocese as a whole. That was a very great advantage, which he was thankful to say the diocese would be able to retain. The Canon had made very real contributions to the historical records of the city. His book on *Mary Stuart, Queen of Scots*, was full of information, and from the *Life of Archdeacon Blakeney*, he (the speaker) learned more about Sheffield than from any other book he had read. When the choice of an editor for the *Diocesan Calendar* had to be made, it was at once evident that Mr. Odom was the right man for the post. Canon Odom had been one of the most faithful pastors that it had ever been his pleasure to know."

Canon Odom, in reply, expressed grateful thanks for the kind and generous tokens of regard and affection. That was an occasion when words utterly failed to express one's feelings. He thought of the very beautiful painted window which kind friends had placed in the chancel three years ago, as a memorial to his devoted

REV CANON ODOM.

wife, and in commemoration of the completion of twenty-five years of his ministry in that parish. And now was being added the crowning act of kindness in which so many friends had joined. This expression of regard would bind him as with hoops of steel, not only to Heeley, but also to Sheffield. He had only tried to do his duty, and he expressed his indebtedness and gratitude to the many loyal and faithful co-workers who had been associated with him, not a few of whom had entered into rest.

"Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truth I have spoken, the things I have done."

* * * * *

What more shall I say? Only this, that the work of GOD and His Church have ever had the first place in my thoughts and deeds—"Yet not I, but the grace of GOD which was with me." The words of the Psalmist have found a constant echo in my heart—"LORD, I have loved the habitation of Thy House, and the place where Thine honour dwelleth." Most humbly I would adopt words of the late Archbishop Maclagan, written near the close of his episcopate, words which exactly accord with my present feelings:—"How wonderfully GOD has blessed me through all the changing scenes of life. I have had my trials and my sorrows—times of sickness and loneliness: but out of them all the LORD delivered me, and brought me to this hour. How often and how woefully have I failed to keep Him in remembrance or to walk worthy of my high calling! And yet He has borne with me in all my faithlessness and feebleness, and has heaped His blessings upon me. *Quid retribuam?* Nothing in my hand I bring—simply to Thy Cross I cling."

V.

HEELEY AND THE WAR.

Not once or twice in our fair island-story,
The path of duty was the way to glory:
He, that ever following her commands,
On with toil of heart and knees and hands,
Thro' the long gorge to the far light has won
His path upward, and prevail'd,
Shall find the toppling crags of Duty scaled
Are close upon the shining table-lands
To which our God Himself is moon and sun.

FOR nearly three years there has raged the most terrible war the world has ever witnessed—one in which its five continents are involved. Everywhere mighty upheavals and changes, dramatic and unexpected, are taking place in national, social, commercial, and religious life. In addition to the great world Empires, other lands, the names of which are familiar to Bible readers, as Egypt, Sinai, Palestine, Salonika (Thessalonica), and Mesopotamia (cradle of the human race), are entangled in the terrible conflict.

Apart from the unspeakable tragedies by land and sea, confiscation, deportation, and slavery, innumerable deaths on the battlefield and in hospitals, huge liners, hospital ships, and merchant vessels have been torpedoed and mined, towns and villages laid in ruinous heaps, cathedrals and churches ruthlessly wrecked, countless homes ruined, and fruitful fields transformed into desert wastes. In places not a few there is "a regime of misery which no civilized people would dare to impose upon its worst criminals."

A powerful foe, clever, unscrupulous, and ambitious, has employed methods most barbaric, and perpetrated deeds unspeakably cruel, callous, and cowardly. Might has been arrayed against Right. The law of nations and the most sacred dictates of humanity have been openly violated. Acts of savagery have been done which have startled and horrified the world. "For Britain and for France it has been the most heroic and stern passage in all their annals."

In this gigantic struggle the killed and wounded are numbered by millions. At the close of 1916 in the burial

grounds of France and Belgium the bodies of more than 150,000 brave British soldiers lay at rest. The cost in money to our own nation alone has increased to seven millions daily, besides which vast sums are being voluntarily contributed to war charities. To "*The Times* Fund" alone, up to April, 1917, there had been contributed on behalf of the British Red Cross Society and the Order of St. John in aid of the sick and wounded upwards of six and a half millions.

From July, 1914, the history of the British Empire is crowded with records of heroic actions and unparalleled sacrifices in the sacred cause of liberty, truth, and righteousness. For love of country brave men and youths have freely offered all they could—their lives. As *The Times* says, "the very flower of our young manhood has died for its country. No Ralegh, or Sidney, or Gilbert ever went to death with a higher heart than those young men of ours upon whom the end of the world had come." To-day, myriads of wives and parents hold their husbands and lads who have fallen "in proud and loving memory."

In this terrible struggle Sheffield has taken a foremost place. Not to speak of the thousands who have offered themselves for active service, there has been the great army of workers at home—men, women, and girls in our large works forging weapons of war, thus transforming our city into the greatest arsenal in the world.

In 1916, before the Derby scheme was instituted or compulsory powers became operative, nearly nine hundred Heeley men and youths promptly responded to the urgent call—"YOUR KING AND COUNTRY WANT YOU." Bidding farewell to home, and setting aside future prospects, they were ready to face hardship and death. The names of these appear on the Roll of Honour in the church. So heavy has been the toll of war that nearly a hundred of these have fallen. The war has not only discovered new and unexpected powers, and made men,—brave men—but it has also revealed heroes. We are learning that it is not what a man gains that makes him great, it is what he gives.

Of the Heeley men who so promptly rallied to the call of duty nearly sixty were communicant members of our Church. Referring to our 1908 list of choir boys, I find

that out of twenty, at least sixteen are now serving their Country.

Of bright, brave lads, many of whom I baptized and presented for Confirmation, the following communicant members of our congregation have made the great sacrifice:—

Private Jasper Bower (aged 22), York & Lanc. Regt. Fell in France early in July, 1916.

Private John Richard Carding-Wells (aged 21), York & Lanc. Regt. Fell in France, July 1st, 1916.

Lance-Corporal Thomas Axelby Earnshaw (aged 24), Royal Welsh Fusiliers, R.A.M.C. Fell in France, April 25th, 1916.

Second-Lieut. Arthur Hoult (aged 22), East Yorks. Regt. Died in France, November 17th, 1916.

Harold Parkin (aged 32), of the New Zealand Contingent, fell at the Dardanelles, August 8th, 1915.

Private John Wilfred Gill (aged 21), York & Lanc. Regt. Reported missing, July 1st, 1916; since reported killed.

Amongst fallen sons of members of the congregation are—Private Joseph Dent (aged 17), member of Bible Class, fell at Loos, September, 1916. Private Dudley Rees Jones (aged 19), York & Lanc. Regt., fell in France, July 28th, 1915. A.B. Seaman Harry Lindley, (aged 23), went down October 15th, 1914, with H.M.S. "Hawke." A.B. Seaman John Andrew Mason (aged 28), went down with H.M.S. "The Black Prince" at Jutland Bank, May, 1916. Private Frank Sarginson (aged 32), Yorks. Light Infantry, fell in France, October 26th, 1914.

> A noble army—men and boys,
> . . . . . .
> They climb'd the steep ascent of heaven,
> Through peril, toil, and pain.

Reginald H. Mason, communicant and member of our Men's Bible Class, has been a civil prisoner of war at Ruhleben since August, 1914.

Before me is a large pile of letters from camp, trench, and hospital, telling of hardship, privation, and suffering, but all radiant with hopeful courage. Written in Egypt, Salonika, the Dardanelles, "Somewhere in France," or elsewhere, by dear Church lads who, in the cause of all that

Englishmen hold dear, have faced the fires as heroically as did the three Hebrew youths in the days of king Nebuchadnezzar.

The first Sheffield man to receive the great honour of the Victoria Cross was an old scholar of our Day and Sunday Schools, a member of our Boys' Brigade—Sergeant-Major J. C. Raynes, who, on his recovery, paid a visit to his old school, received a warm welcome from the vicar, teachers, and scholars, and in a simple, unassuming manner, after handing round his V.C. to the scholars, gave a few words of advice to the lads. He was severely wounded at Loos. His brave actions are officially described thus:—

> No. 36830. Sergeant-Major J. C. Raynes (Royal Field Artillery). For most conspicuous bravery and devotion to duty. On 11th Oct., 1915, at Fosse 7 de Bethune, his Battery was being heavily bombarded by armour-piercing and gas shells. On "Cease Fire" being ordered Sergeant-Major (then Acting Sergeant) Raynes went out under an intense shell fire to assist Sergeant Ayres, who was lying wounded forty yards away. He bandaged him and returned to his gun, when it was again ordered into action. A few minutes later "Cease Fire" was again ordered owing to the intensity of the enemy's fire, and Sergeant-Major Raynes, calling on two gunners to help him—both of whom were killed shortly afterwards —went out and carried Sergeant Ayres into a dug-out. A gas shell burst at the mouth of the dug-out, and Sergeant-Major Raynes once more ran across the open, fetched his own smoke helmet, put it on Sergeant Ayres, and then, himself badly gassed, staggered back to serve his gun. On 12th Oct., 1915, at Quality Street, a house was knocked down by a heavy shell, four men being buried in the house and four in the cellar. The first man rescued was Sergeant-Major Raynes, wounded in the head and leg, but he insisted on remaining under heavy shell fire to assist in the rescue of all the other men. Then, after having his wounds dressed, he reported himself immediately for duty with his Battery, which was again being heavily shelled.

Many other brave and heroic actions have been done by Heeley men, several of whom have received the Distinguished Service Medal. Co.-Sergeant-Major Harold Keetley, a communicant, whom I had the privilege of presenting for Confirmation, has been awarded the Military Cross for gallant conduct in France.

The letters of my young friends who have so bravely faced "the discipline of facts and life," several of whom, alas, will be no more seen on earth, emphasize the fact that we live in deeds, not years. As we read these letters and

think of mothers and wives who are proud of their very sorrows, we thank GOD for all the courage and devotion to duty which have been displayed.

One of our Sunday School teachers, who took sunshine with him wherever he went, wrote not long before he fell, and, after thanking me for the Easter card, &c., which I had sent him, said:—

> "You will be pleased to know that I made my Easter communion on Easter Sunday morning [1916]. We are expecting to be going up to the trenches again on Tuesday. We often think of those very happy Sundays we have spent in the dear old Parish Church of Heeley. I can assure you, as we are not forgotten in your prayers, so, too, do we out here remember those who minister and are carrying on such a good and noble work at Heeley. It is comforting to know that GOD is with us always, and that we can turn to Him at all times. No one knows the value of religion like to the soldier, where it is life or death every minute.' —J. R. C-W.

Somewhat earlier he had written, enclosing a P.O. 2/6 for a special collection, as "a thank-offering to GOD for His great goodness." Although absent from church and home, he took a deep interest in missions, as evidenced by the fact that his C.M.S. box for the past year showed contributions amounting to £2 7s. 3d. Here are words from a last letter written shortly before he fell:—

> "I spent my twenty-first birthday under fire. Left camp at 6 p.m. Came back at 5.30 a.m. Had to walk ten miles to work and ten back—then had to stand with water over ankles and work."
> —J.R.C-W.

A devoted Sunday School teacher and Church worker, in a letter to me confirming the report of the death of his fellow-teacher just named, says:—

> "The order came to attack, and John, with his fellow-bombers, charged into an inferno of shell and machine gun fire, in a magnificent attempt to wrest from the Germans a very, very strong point. He seems to have been with two others when a shell struck them; he and another were killed on the spot, and the other was badly wounded. How bravely he died; we are all very proud that so many, in fact all of our Battalion, did such magnificent deeds, and won for the York and Lanc. Regt. such undying fame. I shall never forget the Holy Commnnion we had before the charge. John was there. The Y.M.C.A. was crowded to over-flowing. Whilst the chaplain walked round administering, we sang 'Lead, kindly Light,' and other hymns. But a few brief hours and a good many had made the great sacrifice. I have been mercifully spared up to the present, although I have been in fierce bombardments. My shrapnel helmet has always stopped the pieces which might have wounded me."—W.H.B.

In another letter (August, 1916), the same writer says:—

"Last night, about 11.30, three of us had a narrow escape. It was very moonlight, and as we were returning to our post across the open country, a machine gun was turned upon us. The bullets fell around like rain, but I am glad to say they did not strike any of the party. I do feel that the prayers of our people at home are of great value, but fully realize that whatever happens will be GOD'S will. For nearly a fortnight I have been fortunate enough to have a little dug-out, where several of us have met each evening for prayer and praise. Sometimes we have had seven present, as duty would allow. How much strengthened we have been by this! Once or twice we could hardly hear each other speak for the sound of battle. Our favourite Psalm is the 91st—'Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day.' I gave a little talk on the 'Temptation of JESUS CHRIST,' and one evening another chap spoke about 'Prayer.' Almost every one of my old friends is gone. Before many more letters pass between us you will have handed over your work at Heeley. I thank GOD for that ministry which by its faithful obedience to GOD'S will has helped me along year after year, and led me to such strength which, though living in a kind of exile, has never left me, but steadily increased."—

W.H.B.

Here are extracts from letters, written shortly before he fell, by another of our dear lads, drummer in our Church Lads' Brigade Company, whom I baptized as an infant and prepared for Confirmation:—

"I spent Easter [1916] quietly. We had a Parade Service, and then I went to Communion, and on Easter Monday we were digging trenches. We have got to go through a very trying time before I shall be able to come home. I shall be glad when this wretched war is over. My hymn is the brigade hymn, 'Fight the good fight.'"—J.B.

"[May] I went to a service in the trenches in range of machine gun bullets, but all the same I enjoyed it as if it were in our peaceful church at home. As it says in the Prayer Book, 'Where two or more are gathered together in My Name there am I in the midst of them," and I can tell you I fairly felt Him there, although the shells were whistling above us. Please pray for me and all the other soldiers, and pray earnestly that we may all be spared to see England again."—J.B.

In August, 1916, a sympathetic letter from his officer announcing his death says:—

"He went into action on July 1st, and unfortunately must have been hit very early in the attack as he was not seen afterwards. He has since been posted as killed in action, so that his body was found, and has been given a Christian burial. . . . He was one of the oldest members of the platoon, and was respected by all

who knew him. He was a regular communicant, and missed very few opportunities of attending the Church services out here, setting a good example to all."

Without doubt the war has everywhere revived both the belief in and the practice of prayer. To these dear Church lads Holy Communion meant very much. I read in *The Times* the following weighty words, which I am constrained to give:—"Holy Communion means more than in days of peace. It belongs to a story with a Death in it, and the soldier may die to-morrow. It is the *Last* Supper, and it is the more fitting because it is the last. 'I will not drink henceforth of the fruit of the vine until I drink it new in the Kingdom of GOD.' The stillness of the hour is the stillness that comes before the bursting of the storm. The soldier draws near, whatever be the way, to an Act in the light of which, if anywhere, he can see the meaning of life and death, and in the strength of the memory and the fellowship which it brings he can go out into the night. The Last Supper belongs to a world which now he can understand better than once he did."

Another lad, a communicant, in sending his best wishes for a happy and peaceful New Year, writes:—

"I am happy to say we had a pretty decent Christmas [1916]. We did not forget the good old Christmas hymns, and it really did sound fine to hear all the lads join in singing them. May GOD grant that your prayers for us will be answered, and that we shall all soon be back to those at home whom we so much miss. I do hope you will be able to call on my dear mother to cheer her up a little, for I know she is taking it hard. I shall only be too pleased to call on you the first time I get home. GOD bless you is my heartfelt prayer for one who has been to me a great friend."—R.H.

Yes, these dear lads think oft-times of mother and home and church. All will be sevenfold dearer to them on their return.

Another old C.L.B. lad, an earnest Sunday school teacher, enthusiastic in Foreign Missions, who before joining the Army was a student of the Stephenson Hall Hostel, writes:—

"You will no doubt have heard about our arrival in France. Our stay in Egypt was very short, and we saw much that was new and interesting. I was very proud indeed to hear of our Heeley V.C., especially when I found out that he was an old scholar of our school. . . . Speaking of Confirmation reminds

me of my own, when I, too, promised to fight manfully on the side of CHRIST against sin. It has been a hard fight, and there have been so many times when it would seem as if I were completely beaten, but it is in moments like those that one realizes one's own weakness, and it is worth all the world to learn, because then one can throw oneself unreservedly upon the mercy and strength of CHRIST, Who is able to supply all that we lack. I often attend Holy Communion. You would be surprised if you could see the sorts of places we have to use for our service—old sheds, tents, and canteens. Still, the place does not matter. My own particular work has to be done every day, Sundays included, so you can well understand what a privilege it is to be able to kneel at the LORD'S Table. My experiences of past months have made me realize more fully than ever I did at home the real meaning and value of Holy Communion. Our chaplain has proved a great help to my spiritual life, and many a conversation that we have had together has been of much strength and comfort to me. Here you get face to face with all that is real. I have begun to realize how vainly I used to map out my life according to my own ambitions and ideas. Now I realize that my life is not for myself but for others, and above all for the purpose ordained by GOD."—W.A.F.

"This Easter [1916] has been just what I have wished it to be—a time of true happiness and peace. I managed to attend two of the four short services for Easter. On Good Friday evening our simple wooden hut was crowded out. We knelt as it were at the foot of the Cross, and there learnt afresh of the love of GOD for us, and of our sinfulness which caused the Supreme Sacrifice to be offered on Calvary. At 5.30 a.m. on Easter Day I knelt with many others before the LORD'S Table, fully assured of the presence and blessing of our Risen LORD. I thought of home, and wished that I could have been with you at Heeley, and prayed very earnestly for our Church and parish that each one might realize more fully than ever the true Easter joy. I was so pleased to see among the names of the newly-confirmed a number of my old Sunday scholars. My thoughts often turn back to the happy days at Hartley Street, and I see before me the faces of those dear lads who sat around me Sunday by Sunday. I am so proud of the fact that so many have taken upon themselves the Baptismal vow, and promised by GOD'S grace to be CHRIST'S faithful soldiers and servants unto their lives' end. Please tell them that I often think of and pray for them, and hope to see them again soon. The Heeley lads who are with us are, like myself, looking forward to the time when we can all return and render our *Te Deum Laudamus* in the dear old church."—W.A.F.

Another of our brave Heeley lads, engaged in ambulance work (R.A.M.C.), an attached communicant member of our Church and Bible Class writes:—

"Our Division has now been withdrawn from the firing line, and at present we are awaiting certain events. We are also getting our strength made up, as we have lost a lot of officers and men during our two months in the firing line. It will interest you to know that the country I am in is spoken of in the Bible. St. Paul preached here, and founded the Christian Church. During the two months our Division was in action I had some very narrow escapes from death. One day a comrade and myself were proceeding to the trenches to bring in a wounded man to our field hospital, when a high explosive shell burst in front of us, blowing both of us off our feet. We got a good shaking up, and were none the worse. Another time, while sat outside our dug-outs, an enemy's aeroplane flying overhead dropped bombs on the camp and hospital. Eight were wounded, none killed. Another time, our ambulance was going in action to collect wounded, and render medical and surgical aid to those who so much needed it. On our way we had to cross a plain facing the enemy's position, which was on a range of very high hills. As soon as the enemy caught sight of us they opened rapid shell fire, wounding several of our chaps. How the words, 'In the midst of life we are in death,' come home to one out here, where you are surrounded by death on every side—land mines, snipers, rifle and shell fire. The following will give you some idea of a battle scene I took part in. The time was night, the country hilly and covered with rocks. The enemy were entrenched on the heights above the sea level in a strong position, the ground in front of them mined, with barbed wire entanglements in front of their first line of trenches. Our troops were entrenched at the bottom, and some half way up the slopes, covered by their artillery and the fleet which was close in shore. Our field ambulances took up the rear, in readiness for the battle to start, which was going to be a general attack all along the line. At four in the afternoon, the fleet of battleships, destroyers, and one or two monitors opened fire on the enemy's positions. We could see the flash of the guns, as our brave sailors fired them, hear the loud report, hear the shells whistle through the air over our heads, while we lay in readiness to take our part in the action. The shells dropped among the enemy's trenches. We could see the earth blown up in some places. It seemed as if the hills would be blown away. The fleet kept bombarding till darkness set in. Then they ceased, while the infantry advanced, covered by the land guns, which kept up a constant fire. I shall never forget the terrible scene. Dead lay heaps upon heaps, dying and wounded in hundreds. We worked hard all night, attending the worst cases, removing them to the ambulance wagons, which took them to the field hospital, where they were dressed, sent down to the shore, shipped on board a hospital ship, which took them to the base hospitals. One day, while talking to a wounded soldier in our field hospital, he showed me a Bible that had saved his life. He kept it in his left tunic pocket just over his heart, and the bullet which struck him went straight into the Bible, stopping half way in it."—H.G.H.

Here is an extract from a letter (October, 1916), from the same brave fellow:—

"Thanking you for remembering one so far away from home and all that is dear to me. Having read our Parish Magazine and booklets, I passed them on to my comrades. I was deeply moved when I read of the brave men of our own Church who had laid down their lives for King and Country. I hope that the National Mission will prove a blessing, especially to those who have lost relations and friends in action. I was interested to read that a Roll of Honour had been placed in the church, and trust at the close of the war a worthy Memorial will be erected in our church to the memory of those fallen."—H.G.H.

Deeply touching have been the many kind expressions of personal regard in letters from several of these dear lads. Says one:—"Everything will seem very strange at Heeley when we return, but I trust that you, yourself, will be there to welcome us, because we are *your* lads, and to introduce us to the new vicar, whoever he may be. It is so comforting to know that we are still one in CHRIST JESUS. Heeley will always be dear to us all, and I trust to be able to work there as in days gone by."

One of our C.L.B. lads, a communicant member of Heeley Church, had a miraculous escape when the hospital ship, "The Anglia," was sunk in the Channel, and seventy-two lives lost, November 17th, 1915. This we give in his own graphic words:—

"I was aboard the hospital ship "Anglia." We left Boulogne at 11 a.m., and all went well until we sighted the cliffs of Dover. It was then 12.40 p.m. About a minute later a very loud explosion occurred. We knew what that meant. Everybody did what they ought not to have done: run about and do all sorts of things. Meanwhile the ship took a very nasty tilt; the front part was already under water. Everybody rushed for the boats, but alas! they did not know how to manipulate one until two of the seamen went up, and lowered one full. There was a bad swell on at the time, so half of them got tippled out into the water. As far as I remember there was only this one boat lowered. Coming towards us at full speed was a gunboat. She ran right alongside of us, and some of the lucky ones managed to jump on to her as she went by. She came back, and floated about twenty or thirty yards away, and anybody who could swim, swam to it. Of course, there was a great many of us who could not swim, so we stuck to the ship, and watched those who could. The ship gave another nasty tilt, and she now had her stern high in the air. Well, I managed to get a life-belt, and slipped this on. I thought if I could not swim I would float. It was a terrible sight to see the wounded men crawling up the gangway on

to the deck, lying there to go down with the ship, some with legs off, others with arms off. We could not help them. As luck would have it I saw a lot of life-belts in a cabin, so I started dashing these out to them. Meanwhile, another boat had come quite close, and started picking some up. She managed to save quite a lot, when, just as she was breaking all records, up she went. In my opinion we were both torpedoed. Well, I stuck to the old ship, and she gradually started to go, foot by foot. Up came a great big wave, and this polished her off—also me for the time being. What a sensation! All my breath was squeezed out of my body, and I gave myself up. Down, down, down—what a depth, and how I did struggle! It seemed years! At last I came up, caught half a breath, and clung to a box. I then got dashed against an upturned boat, and almost let go my box. I had lost my life-belt. Wave upon wave came, and absolutely drowned me. Well, I kept hold as long as I could, but my strength was gradually giving way, and I was almost giving way when something banged my head, and I was grasped by the hair and lifted up, and then someone else collared hold of me, and between them they got me into the boat, and I don't remember anything until we landed back at the gunboat. I managed to struggle up the gangway, and they carried me down into the mess-room. I very soon got into a blanket after being rubbed down, and am now very much at home in hospital."—B.R.

A young parishioner, who lost both legs, writes from a London hospital:—

"Speaking for myself I may say that I still find that there is a good deal to live for, and I am determined to try and be cheerful, although it comes awfully hard at times. . . . With respect to the surgeons and nurses here I may say that any fellow could wish for none better. They go far beyond expectations, and that is saying a very great deal. The chaplain also is a very nice chap, and I have a chat with him every evening. I like him because he is very cheery and makes me forget, as indeed they all try so to do. Please call upon my mother and tell her that I am doing fine."—F.K.

For months the vicarage almost assumed the character of a public office, for the giving of advice and the witnessing of signatures to forms by dependents and relations of soldiers and sailors. Some days visitors numbered from ten to twenty. Intermixed with much that was pathetic and sad, there were at times touches of the humorous. For example, the wife of a fallen soldier brought her five little children. It was my duty to witness her signature and to testify that I had seen the children, and that they were alive, of which there was ample evidence. Shortly after came the mother of a sailor who had perished in the waters, the testatrix of his will. She brought with her two householders to testify that her statement was true. I had to seal the testimony of the three.

But that was not all; evidence of identification was required, and I had to state her height, the colour of her eyes and hair, the tone of her complexion, and "any observable peculiarity of person."

It has been of deep interest to find how many of the fallen I baptized and married. Said a mother who had lost her son: "You married me, you baptized my four children, buried two, and married the one now killed." Another to whom I had given a memorial card said: "This is the third kindness you have done—you married me; you baptized my boy, and now you have given me this." Again and again in visiting the bereaved, sorrowing, and anxious, I have been deeply touched, and oft-times it has been difficult to find words of comfort and consolation.

As I write, the clouds are still very dark, but the dawn of Peace for which we pray and hope may be nearer than we suppose. Not a few good men see visions, and dream dreams. But amid perplexing dimness and deep anxiety, above the tumult of warfare and the upheaval of nations, appears the promise of a brighter age, when nation shall not rise up against nation, neither shall they learn war any more. THE MORNING COMETH when the storm-clouds shall break, and the shadows flee away.

Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the Golden Year!

VI.

RECOLLECTIONS—MEN AND THINGS.

But as we meet and touch each day
The many travellers on our way,
Let every such brief contact be
A glorious, helpful ministry!
Each helping on the other's best,
And blessing each as well as blest!

DURING the last fifty years it has been my privilege to know a very large number of Churchmen, both clerical and lay, with many of whom I have had much pleasant and profitable intercourse, including not a few true friends who have helped to make me what I am, friends who have done their work, and are now at rest. For more than thirty years it has been a sad duty to write for *The Record* "In Memoriam" notices relating to many of these. During this period three Archbishops of York have passed away:—Dr. Thomson, Dr. Magee, and Dr. Maclagan.

ARCHBISHOP THOMSON entered into rest on Christmas Day, 1890, after a rule of twenty-eight years over the Northern Diocese. His last visit to Sheffield was on the re-opening of the enlarged church at Heeley, in the May previous. Although he had passed the allotted span of three score and ten years we little thought as we beheld his erect and apparently vigorous frame in our pulpit that it would be our last opportunity on earth of hearing his wise and weighty words, so full of encouragement and hope. The Archbishop's cheerful and genial manner at the vicarage on that day will long remain a happy memory. By his death, I lost more than a bishop and patron. I lost a kind friend and fatherly adviser. I was confirmed by him in Sheffield shortly after he became Archbishop. He admitted me into the sacred ministry of the Church. Two years later he was one of four patrons who appointed me to St. Simon's. In the autumn of 1888 he offered me in the kindest manner the Vicarage of Heeley. More than once he encouraged my literary efforts, and allowed me to dedicate my book on the *Church of England—its Principles, &c.*, to him. Amid

much uphill work and many anxious days it was a real joy to know that I had his confidence.

Dr. Thomson was pre-eminently "a man of power." As one of his chaplains, the Hon. Carr Glyn, afterwards Bishop of Peterborough said: "He was a man of deep and earnest piety, of simple habits, of wide research, and great humility. He had that power of greatness which scorned to let companions of inferior intellectual power feel their inferiority. His heart was as great as his mind. Perhaps he never showed to more advantage than when he found himself face to face with a great audience of north-country working-men. He loved those working-men, and they both loved and honoured him."

Often have I been present at memorable meetings at the Albert Hall, and the Drill Hall, crowded with men of all classes anxious to hear "our Archbishop." It was at these meetings addressing the workers of our city that he was seen in his strength, and it was fitting that sixteen Sheffield working-men should have had the honour and last loving service of bearing the body of the honoured Archbishop to his quiet resting place in the churchyard of Bishopthorpe.

The testimony of the late T. W. Holmes, a well-known Congregational Minister of Sheffield, is worthy of quotation here. He said "The Archbishop was never happier than when he stood the centre of thousands of eyes, speaking to working-men about the religion of the LORD JESUS CHRIST, to which, with all his weight of learning, he was loyal to his heart's core. He was a man who believed and preached the simple Gospel. He was a great scholar with the faith of a little child. . . . It was not possible in any of his recorded utterances to find a single ungenerous reference to Nonconformists."

It is a matter of regret and surprise that whilst the lives of many Archbishops and Bishops have been published, none has appeared of one of the greatest of the Archbishops of York. Mrs. Thomson had set her heart on a memoir of her husband being written, and much correspondence took place on the subject, though eventually the plan was post-poned. Some years ago I ventured to suggest to Mr. John Murray that a volume containing the excellent estimate of the character and work of the Archbishop which appeared

in the *Quarterly Review* for April, 1892, with selections from his sermons and speeches, would be acceptable to a large circle of Churchmen, both clerical and lay, but he was unable to entertain the project.

Mrs. Thomson, whose delightful address at the opening of the Heeley Church Bazaar is given in a previous chapter, passed away just before Christmas of 1913. Her body rests in the quiet churchyard of Bishopthorpe by the side of her husband, under the shadow of the home where she had spent twenty-six happy years. Very tender were the words spoken at her graveside by Archbishop Lang, who said, "Surely this reunion in the shadow of the old home is to us a very moving and inspiring symbol of the more perfect reunion of their spirits in the home which lies beyond the grave. It is indeed striking that both he and she entered upon their rest at this Christmas season, and that their passing should be linked with the memories and associations of the great festival of the home . . . and it is not so much of her passing away that we should think, as of the entry of her spirit, and reunion with the spirit which was more to her than any other, into the fuller, richer, and eternal life."

Dr. Thomson was followed by DR. MAGEE, Bishop of Peterborough, who lived only a few months after his enthronement in York Minster; a memorable occasion on which I was present. The preacher was the eloquent poet, Archbishop Alexander. Early in April, Archbishop Magee made his first and only visit to Sheffield, when he was presented with addresses of welcome from the Clergy and the Corporation. It was evident to those who listened to his short but eloquent address in the Cutlers' Hall that he was far from well, in consequence of which other engagements had to be abandoned. He died on the 5th of May, 1891.

DR. MACLAGAN, Bishop of Lichfield, succeeded Dr. Magee. Like his predecessor, Dr. Thomson, he was a frequent visitor to our city, and became fond of its people. We shall long remember his erect soldierly bearing, his gentle manner, and the deeply spiritual tone of his addresses. He visited Heeley in November, 1893, when he opened the Hartley Street Schools, and held the first confirmation service ever held in the church. He was to

have dedicated the new south aisle of the church in September, 1897, but three hours before the service he sent a telegram expressing great sorrow at not being able to be present in consequence of sudden illness. He came, however, on Sunday, November 14th, that same year, and preached an impressive sermon from Psalm lxxiii, 24—"Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee." Dr. Maclagan was aware of my decided evangelical and protestant views, but, high churchman as he was, I invariably received from him the greatest consideration and kindness, and shall long revere his memory. He contributed £10 towards our church enlargement, and also £5 to the new organ. His life was a long and busy one, and although not the greatest of the long line of Archbishops of York, he was one of the most diligent and spiritually minded. Sheffield churchmen owe him a debt of gratitude for his untiring efforts to found their See. He wrote several beautiful hymns, including "The Saints of GOD, their conflict past." He resigned the Archbishopric 1908, and passed away at London in September, 1910, at the great age of eighty-four years.

Dr. Maclagan was succeeded by Dr. Cosmo Lang, who rapidly gained the confidence and affection of Sheffield churchmen. He successfully pressed on the new bishopric scheme, and more than once has expressed regret at the severance of Sheffield from his oversight.

CANON SALE, after holding the vicarage of Sheffield for twenty-two years, died with startling suddenness on September 20th, 1873. He was the sympathetic friend of many young men. He held firmly his evangelical convictions with wide charity, and was highly esteemed by all classes, who deeply sorrowed when he was taken away. To the close of life he was bright, cheerful and vigorous, his bearing and temper apparently untouched by age. His generosity is shown by the fact that he headed the subscription list of the first Sheffield Church Extension Society with one year's clerical income, which was then £500. The Sale Memorial Church, in the parish of St. Luke, Dyer's Hill, stands as a worthy monument to his memory.

To few men does the Church owe more than to the late BISHOP MOORHOUSE, who was born in Sheffield in 1826,

his father being Master Cutler in 1840. After serving as curate at St. Neot's, he returned as curate of the Parish Church of his native town, under Canon Sale, whose daughter he married. Whilst curate, he founded the Church of England Educational Institute already mentioned. At the beginning he had only twenty students, but within two years he had gathered together a strong staff of teachers and more than 400 students. He was the prime mover in building the Church Institute in St. James Street. This movement was due to his experiences at the People's College,* of which he was a student when sixteen years of age, and for the Principal of which, R. S. Bayley, a Nonconformist minister, he retained the highest respect. In 1859 Mr. Moorhouse went to London, where he became vicar of two important parishes and Prebendary of St. Paul's. In 1876 he was consecrated Bishop of Melbourne, in which diocese he spent nearly ten strenuous years. On the death of Bishop Fraser of Manchester, Bishop Moorhouse was called back home to fill the vacant post, for which as an eloquent speaker, an able preacher, with marked business abilities, he was admirably fitted. Shortly after the Bishop's return to England, he and Mrs. Moorhouse were entertained to dinner at the Cutlers' Hall by a number of influential townsmen. The Chairman (Mr. Henry Stephenson, J.P.), said he remembered the first sermon of their guest in the Parish Church, from the text, "This one thing I do." In a happy and most eloquent reply, the Bishop spoke of his work, saying: "I never sought a piece of preferment, but tried to turn my natural abilities to the best account, to work hard, and to speak the truth without fear or favour." He narrated his experiences at the Church Educational Institute, his encounters with opponents at open-air meetings at the West Bar Pump, and concluded by saying that he wished to leave on record that most of the profit and pleasure of his life could be traced to the influence of his native town. The Bishop resigned the See of Manchester in 1903, and entered into rest, after a long and strenuous life, in April, 1915, having reached his eighty-ninth year.

*See *The Story of the People's College* by Professor G. C. Moore Smith (Northend, 1912).

Canon Rowley Hill, who succeeded Canon Sale, by his powerful preaching attracted to the Parish Church very large congregations. He was noted for his ready wit. It is said that one day he called upon a well-known wealthy brewer called Stones, who, after showing some hesitation, was told by Mr. Hill that churches could not be built without stones, which secured a cheque for £50. In response to his desire that the Parish Church should be improved, Mrs. Thornhill Gell promised £10,000, whilst Mrs. S. Parker undertook a new north transept. He had only been four years Vicar of Sheffield when he was appointed Bishop of Sodor and Man. He, too, died suddenly in London, in May, 1887, much loved and deeply regretted, and is commemorated by the "Rowley Hill Chapel" in Sheffield Cathedral, in which is a fine memorial window.

Little more than fifty years ago, one of the most able and eloquent Vicars of Sheffield was William Wilkinson, Vicar of St. Mary's, which had a large and influential congregation. After a vicariate of nearly three years at Holy Trinity in the Wicker, he went in 1853 to St. Mary's, where he remained until 1866, when he accepted the Rectory of St. Martin's, Birmingham. On his last visit to Sheffield in September, 1891, he preached in Heeley Church, and although he had attained the age of seventy-five years he was still the old man eloquent.

Dr. Wilkinson was succeeded at St. Mary's by Charles E. Lamb, well known as a most active and successful pastor. Cheery and sympathetic, he made friends everywhere, and it was during his vicariate that the church and parish of St. Barnabas were founded by him. He left Sheffield in 1877 for Beverley Minster; subsequently he became Vicar of St. George's, Leeds, and ultimately retired to a quiet country living in Devonshire. He took a keen interest in the Church Missionary Society, of which he was an indefatigable supporter, and passed away in 1912, at the ripe age of eighty-two. My first venture as a young layman in conducting a mission service was at his invitation in the Hermitage Street schoolroom.

Of the Archdeacons of Sheffield the first was John Edward Blakeney, whose name and work will long have a

warm place in the memory and affections of the people. His ministry at St. Paul's from 1860 to 1877 was in every way successful and fruitful. During his vicariate there a vicarage house was built; the fine block of schools and parochial buildings in Cambridge Street was also erected, at a cost of £5,000. No class of persons was overlooked during these seventeen years of happy ministry. The lines of Pollock fully apply to Mr. Blakeney:

> "He taught,
> Rebuked, persuaded, solaced, counselled, warned,
> In fervent style and manner; needy, poor,
> And dying men, like music, heard his feet
> Approach their beds, and guilty wretches took
> New hope, and in his prayers wept and smiled,
> And blessed him."

On the elevation of Rowley Hill to the Bishopric of Sodor and Man in 1877, Mr. Blakeney, who in the previous year had become a Canon of York, was, to the great delight of Sheffield people, preferred to the Vicarage of the Mother Church, which he held to his death, in 1895. In 1884, Archbishop Thomson created the new Archdeaconry of Sheffield, and, as a further proof of confidence, appointed Canon Blakeney to be Archdeacon. I cannot say all I desire respecting the life and work of "a man greatly beloved." On January 12th, 1895, he was called to lay aside sword and trowel, to the inexpressible sorrow of Sheffield people. A full account of his work and ministry will be found in my *Memories of the Life and Work of John Edward Blakeney, D.D.*, a book which I was privileged to write. It was my happiness to have him as a valued friend and counsellor for many years, and, with a great number of others, I can say, "In old days it was strength to be with him: for the future it will be strength to remember him. In the chancel of the Cathedral Church, near to Archbishop Thomson's Memorial, is a fine bust of the Archdeacon in marble—a striking likeness—by Mr. Onslow Ford, R.A.; whilst in the Cutlers' Hall is a fine painting of the Archdeacon in characteristic attitude, by Mr. A. Stuart-Wortley. In St. Simon's parish are the "Blakeney Memorial Schools." We have in Sheffield memorial churches to Dr. Sale, Archdeacon Favell, and Archdeacon Eyre. Is it too late for a "Blakeney Memorial

Church"? No one could be more worthy. Would not the East Bank district of the large parish of Heeley be a suitable position for such a church?

HENRY ARNOLD FAVELL, who succeeded Dr. Blakeney as Archdeacon of Sheffield in 1895, was a native of the town. After ten years of successful ministry as Vicar of St. George's, Sheffield, where he succeeded William Mercer, the editor of the *Church Psalter and Hymn Book*, Mr. Favell, at the close of 1883, accepted St. Mark's, vacant by the resignation of William Milton, where for thirteen years he ministered to one of the largest, most influential, and most generous congregations in Sheffield. In 1890 Archbishop Thomson appointed him to a Canonry in York Minster. Possessing a commanding figure and a magnificent voice, big-minded and big-hearted, his ministry throughout clearly proved that a manly and tolerant Churchmanship is entirely consistent with a faithful adherence to the evangelical and protestant principles of the Church of England which he held and maintained. The poorer parishes of the city had in him ever a warm friend of practical sympathies. In the cause of Missions, whether at home or abroad, he was an enthusiast. He was always cheerful and happy, even when the hand of death had touched him. He died in September, 1896. That so noble a worker was called from the great harvest field at the early age of fifty-one is one of those Divine mysteries which we cannot now understand. St. Augustine's Church, Brocco Bank, known as the "Favell Memorial Church," stands as an abiding monument to the memory of this gifted and faithful servant of GOD.

JOHN RASHDALL EYRE, of St. Helens, succeeded Dr. Blakeney as Vicar, as also in the office of Archdeacon. He laboured with great zeal and acceptance for seventeen years. His death, in June, 1912, was preceded by a long and pathetic illness, his devoted wife being hopelessly ill at the same time and passing away eight weeks later. Kind and tolerant, he held evangelical principles with much tenacity, and was a whole-hearted supporter of the Church Missionary Society, the Church Pastoral Aid Society, and other evangelical institutions. He was a diligent Bible student, and an able expositor of Holy Scripture. The

"Eyre Memorial Church," St. Clement's, Newhall, in which working-class district he took a special interest, is an abiding tribute to his memory.

He was succeeded in office, both as Vicar and Archdeacon, by HERBERT GRESFORD JONES, who worthily follows in the steps of his revered predecessors, in the great and responsible offices which it is his privilege to hold.

SAMUEL EARNSHAW, one of the best-known, highly-honoured, and most learned of the Sheffield clergy, passed away on December 5th, 1888, at the ripe age of eighty-four years. A native of Sheffield, of comparatively humble parentage, he made his way by sheer industry to the University at a time when educational advantages were scant compared with those of to-day. He was the last of a long succession of Assistant Ministers or Chaplains of the Parish Church, a position which he held forty-one years, during which he took an active part in all religious, educational, and philanthropic movements. After gaining a scholarship at St. John's College, Cambridge, he graduated in 1831 as Senior Wrangler*, and also First Smith's Prizeman. His character was truly summed up by the *Sheffield Telegraph* thus:—"As a preacher, a scholar, a mathematician, a controversialist, an educationist, a philanthropist, and a simple-hearted Christian gentleman, he was alike conspicuous. Pride and ambition were absolutely wanting." To the younger clergy of the day he was as a father, giving us wise and helpful counsel. We cherish the memory of one who could "blend the awe of age with the sweetness of a child." The Earnshaw Scholarships at the Sheffield University, and a memorial window in the Cathedral Church, keep his name in remembrance.

I have pleasant recollections of CHARLES GEORGE COOMBE, who for twenty-seven years was Vicar of Crookes, then a small village, and of the great kindness he manifested to me both before and after my ordination. He was a man of scholarly attainments, warm-hearted and tolerant, and a consistent adherent to evangelical principles.

*It is interesting to note that John Webster, son of Leonard Webster, of the King's Head, Change Alley, Sheffield, was Senior Wrangler and First Chancellor's Medallist in 1756.

For many years he was the secretary of the Sheffield Scripture Readers' Society. His departure from Sheffield in 1882 for the Vicarage of St. Paul's, Worthing, was much regretted by a wide circle. He died at Worthing in March, 1902, at the age of seventy-nine years. He was succeeded at Crookes by Constantine Clementson, curate of the Parish Church, gentle, cultured, and thoughtful, who, after a ministry of nine years, died in September, 1901, at the early age of forty-six years.

GEORGE SANDFORD, who came to Sheffield in 1840 as the Vice-Principal of the Collegiate School, was appointed Vicar of St. Jude's, Eldon Street, in 1846, where he remained until 1880, when he succeeded the gentle Edward Newman as Vicar of Ecclesall. During twenty-eight years he was Chaplain to the General Cemetery, where his reverent and beautiful reading of the Burial Service is still remembered. He was, perhaps, the most scholarly of the Sheffield clergy; his chaste and eloquent addresses at various gatherings were noteworthy. Humble and courtly in manner, ever ready with fatherly counsel and encouragement to the younger clergy, he was one of a school of clergy which seems to have well-nigh died out. On his eightieth birthday Mr. Sandford was the recipient of an illuminated address from thirty-three of the beneficed clergy of the city, expressive of the high esteem in which they held him. In his reply, after referring to the many changes which had taken place in the fifty-three years since he came, he said: "I deem it a high privilege to be a member and minister of our Scriptural and Reformed Church, and to have my lot cast in the city of Sheffield." He died in September, 1898, at the ripe age of eighty-two years, widely esteemed as scholar, pastor, and friend.

The first Vicar of Sharrow, Dr. EDMUND BOTELER CHALMER, eldest son of a former Vicar of Fulwood, was suddenly called to cease his labours on March 21st, 1883. After spending ten years at Sharrow, he was appointed first vicar of the new and beautiful church of Ranmoor, where, after ministering four years, he passed away in his fifty-sixth year. He was a zealous pastor, a genial friend, a loyal churchman, an acute thinker, and one of the most eloquent and able preachers Sheffield ever possessed. He was one of

many who manifested to me special kindness in my curate days, when my vicar, James Battersby, frequently allowed me to help him on Sunday mornings at Sharrow, which gave me the opportunity of hearing his thoughtful discourses.

The work and character of my old vicar, JAMES BATTERSBY, who passed away in December, 1899, in his seventy-seventh year, are fully set forth in a previous chapter. All that I need here say is that I shall ever hold him in affectionate and grateful remembrance.

Of CHARLES SISUM WRIGHT, the first Vicar of St. Silas, I have pleasant recollections, inasmuch as in the anxious early months of my ministry he showed me much kindness and sympathy. He was a native of Sheffield, an excellent pastor, a good business man, and one of the local secretaries at the Church Congress. In 1878, Archbishop Thomson appointed him Vicar of Doncaster, and later, a Canon of York. He was a devoted parish worker, and is widely remembered for his genial personality, happy tactfulness, and business aptitude. Archbishop Thomson once described him as "the man of unerring judgment." At the time of his death he was Rector of Stokesley, and his body rests in the quiet churchyard of Eyam, his ancestral home.

Few Sheffield clergymen have been more highly respected and appreciated than HENRY HENTON WRIGHT. He had been a curate at St. George's with William Mercer, and was, on the death of Thomas Best in 1865, appointed to the Vicarage of St. James's, where he remained until 1879, when he became Vicar of St. Silas's. Amiable and most sympathetic, he had the esteem and confidence of a wide circle of friends. He passed to his rest, after a distressing illness, in November, 1898, aged sixty-seven years, and was succeeded by Edmund Bonfellow, the first Vicar of St. Anne's, who died in 1908.

ROBERT HENRY HAMMOND was for seven years my neighbour in the adjoining parish of St. Mary, to which he went in 1893, being appointed by his old vicar, Archdeacon Blakeney. My first recollection of Mr. Hammond dates back to 1864-5, the time he was curate to John Edward Blakeney. I remember seeing him coming from St. Paul's at the close of a Sunday evening service with a chair on his shoulder, which, on reaching the pump at Barker Pool, he

mounted and addressed a great crowd. His vicariate of St. Mary's, 1893-1902, was characterized by solid and constant personal service. He was an earnest and widely-appreciated mission preacher, attached great importance to out-door services and pastoral visitation, and was one of the most earnest, hard-working vicars that Sheffield ever possessed. After apparent recovery from a somewhat serious illness, he passed away with startling suddenness in November, 1902. It was truly said of him that "he was wholly consecrated to his Master, and lived for his people a simple, strenuous, self-sacrificing life."*

CANON CHORLTON, my friend some years before my ordination, as he was the friend of many other young men, was another of the best-known and widely-respected clergymen of the city. After being second master of the Sheffield Grammar School, he succeeded, in 1872, Henry Barlow as Vicar of Pitsmoor. He continued there to the time of his death, a period of nearly forty years. In 1905, Archbishop Maclagan appointed him to a Canonry at York, an honour which he highly prized. For thirty-six years he was one of the local secretaries of the Bible Society, in the interests of which he laboured most earnestly. Warm-hearted, broad-minded, genial, and sympathetic, he had the confidence of all who knew him. His Church views were decidedly evangelical, and he was a total abstainer and non-smoker. A favourite illustration in his earnest temperance and mission addresses was that his parish began with "The Barrel" (a public-house now pulled down), and ended with the Workhouse, then at the extreme end of his parish, but now in St. Cuthbert's. On the Sunday of his death, in November, 1911, although seventy-three years of age, he was apparently in the best of health, and had arranged to preach twice for the Church Pastoral Aid Society, when GOD'S finger touched him, and before eventide his earthly life ceased, and he had entered upon the higher service.

WALTER SENIOR was, during my vicariate of St. Simon's, my genial neighbour as vicar of the adjoining parish of St. Paul, in succession to W. H. Falloon; this was after seventeen years of active and fruitful ministerial life at Nottingham. My first sight of him was at a lecture he gave in

*A full account of Mr. Hammond's strenuous work at Spitalfields London, and Sheffield, by his wife, entitled, *A Fruitful Ministry*, was published in 1908.

1866, in the Temperance Hall, to a crowded audience, on "Confession," when his masterly exposition of Protestant principles made a deep impression. This was during his first curacy at St. Paul's under John Edward Blakeney. Although more than fifty years have passed, I well remember the frail, spectacled figure, and the clear, attractive voice. After a short and most acceptable ministry of three years—1884-87—as Vicar of St. Paul's he accepted, for reasons of health, the living of Holy Trinity, Margate, "the Visitors' Church," where he continued a spiritual force to his death. After a faithful ministry of fifteen years he died in April, 1902, shortly after a serious operation, much loved, widely esteemed, and deeply regretted.*

Dr. SAMUEL GEORGE POTTER, who came to Sheffield in 1869 as Vicar of St. Luke's, Hollis Croft, is still remembered by some. A learned, eloquent, and fiery Irishman, he revelled in controversy, and was widely known on the platform and in the press. During the earlier years of his ministry there was much political and ecclesiastical strife abroad, and Dr. Potter was always to the front. He was an able Church defender. For twenty years he was Vicar of St. Luke's, but as a zealous Orangeman, whose parishioners were for the most part Roman Catholics, he was a square man in a round hole. He died (1904) in South Devon at the age of eighty-two.

A greater contrast to Dr. Potter there could not well be than JOHN BURBIDGE, the first Vicar of St. Stephen's, who died in London in February, 1908, in his eighty-third year. A decided Protestant, his teaching was thoroughly evangelical. He was a lovable man of great zeal, who gained the confidence of all who knew him. During his seventeen years ministry—1858-75—at St. Stephen's the church was always full. He attracted large numbers of young men, who on the first Sunday of each year crowded his church to hear his special address to them. I well remember his genial, attractive style. Widespread regret was manifested in 1875 when he removed to Emmanuel

*A brief memoir of Mr. Senior by his clerical son, "W. S. S.," with sermons, was published in 1904 (London: Elliot Stock). Edward Senior, brother to Walter, will be remembered as Head Master of the Sheffield Royal Grammar School, to which he was appointed in 1884. He, in 1902, died from brain collapse, the result of overwork.

Church, Liverpool, where, at a later period, he became a Canon of the Cathedral.

William Milton, first Vicar of St. Mark's, 1867-84, where he ministered to one of the most influential and generous congregations in the city. His Church views were decidedly evangelical. He was an able preacher, and an attractive platform speaker. He died in September, 1884.

Thomas Smith, first Vicar of Walkley, 1869-1901, a man of marked characteristics of the "John Bull" type. He was a most persistent and successful clerical beggar, and had the unique experience of reading his own obituary notice in the *Sheffield Independent*. During his vicariate the schools were erected, and land acquired for the Church Cemetery. He died in March, 1901.

Alfred Pearson, who came to Sheffield from Brighton in 1897 as Vicar of St. Mark's was, after a ministry of eight years, appointed Suffragan Bishop of Burnley. To the deep sorrow of a large circle in Sheffield and elsewhere, he passed away in the midst of his labours, and in the prime of life, in the month of March, 1909. He was a broad-minded evangelical, quiet and retiring in manner, an able, thoughtful preacher, as may be seen from a published volume of sermons, entitled, *The Claims of the Faith*. For some years he was the local secretary of the Church Pastoral Aid Society.

Joseph Busby Draper, first Vicar of All Saints', 1869-84, an able educationalist, and a writer of Sunday School Lesson Courses. During his ministry Emmanuel Church was built and the parish cut off from All Saints. He left for the vicarage of Strensall, York, in 1884, and died some years ago.

James George Williams, who for twenty-two years ministered to a wealthy congregation in one of the finest of the Sheffield churches, St. John's, Ranmoor, passed away in June, 1913, after a distressing illness, patiently borne. He was an intimate and much-valued friend, and my co-secretary for the Church Pastoral Aid Society. It was my sorrowful privilege to preach at a Memorial Service in the beautiful church in which he had so long ministered, and which he so much loved. Breezy, honest and outspoken, he

was a hater of shams, and despised the mean man and the mean action. He used his exceptional opportunities for the benefit of every good work. To him nothing human was alien.

For thirty-five years JAMES GILMORE held a prominent place in the Church life of Sheffield, first as Vicar of St. John's, Park, and as Vicar of St. Paul's from 1887 to October, 1915, when the hand of death stayed his activities. For several years he was Proctor in the Northern Convocation, and for ten years was Rural Dean of Sheffield. In 1907, he was appointed Canon of York by Archbishop Maclagan. For many years he took a prominent part in the work of elementary education, and for six years was Chairman of the Sheffield School Board. He was a man of strong character, and definite in his Protestant convictions, notwithstanding which he had the confidence and esteem of his fellow-clergy of all schools of thought. By his death the clergy lost a shrewd, tactful, and wise counsellor. He was a warm supporter of the Church Missionary Society, the Church Pastoral Aid Society, and other evangelical institutions. It was my privilege to visit him frequently during his long and painful illness, and I can never forget the unwavering fortitude and patient faith with which he bore the heavy cross which GOD had been pleased to lay upon him. In a touching tribute, the Bishop of Sheffield referred to "that lovable Irish humour which enabled so stern and unbending an Ulsterman to recognize to the full the work and the merits of men with some of whose opinions he had no traditional sympathy."

JAMES WHITE MERRYWEATHER, Vicar of Fulwood, entered into rest in May, 1916, just after reaching the allotted span of three-score and ten years. His ministerial work at Carbrook commenced about the same time as mine at St. Simon's, so that during forty years we were contemporaries, bound together by congenial views and the bonds of friendship. His best work was done in the large parish of Carbrook, of which he was vicar for twenty-two years. The church there, one of the finest and largest in the city, was the result of his untiring labours. He was an ardent educationalist, and in 1897 was returned at the head of the poll with upwards of 40,000 votes, and when the

Education Committee became the Authority he rendered valuable service as chairman and vice-chairman of various committees. In 1899, he courageously accepted from the Vicar of Sheffield the large parish of St. Philip, where he was the means of building an additional church, St. Nathanael's, now the centre of a separate parish. When practically worn out with incessant labours, he became, in 1912, vicar of the pleasant suburban parish of Fulwood, but it was evident to his friends that his work on earth was drawing to a close. He never fully recovered from a severe operation undergone two years before his death. His sufferings were acute, but he bore them with wonderful fortitude. He was among the first honorary Canons appointed to the Cathedral Church, and greatly valued the Bishop's recognition of his work. From first to last he was a most decided evangelical, holding Protestant views and the doctrines of grace with the utmost firmness. He was a diligent Bible student, with an exact and deep knowledge of Holy Scripture, a "rock man." He was a man to be trusted. All who knew him were compelled to admire his consistency of life and whole-hearted devotion.

With the passing of GEORGE WILLIAM CLAPHAM in November, 1916, Sheffield lost its oldest clergyman. I remember his coming to Sheffield, in 1876, as an Association Secretary of the Colonial and Continental Church Society. In 1899 he became the first vicar of the new parish of St. Matthias, a position which he held until his retirement at the close of 1911, in his eighty-ninth year, after which he lived in retirement until he reached the venerable age of ninety-four. He was remarkably vigorous and erect to within a few years of his death, when deafness shut him off from his clerical brethren and a wide circle of friends, by whom he was held in affectionate regard. He was an earnest and zealous pastor, holding the evangelical principles of his Church with great tenacity, simple piety, and tolerant outlook. He was an able and practical educationalist. For fifteen years he was Chapter Clerk of the Sheffield Rural Deanery. On his retirement, his parishioners and friends presented him with a cheque for £250. A fine stained-glass window in St. Matthias's Church is a memorial to his long and devoted ministry.

Ernest Vores Everard, who since 1912 had been vicar of the large parish of St. Philip, received in the very prime of life the Home-call with startling suddenness in January, 1917, just as he was rising to speak to an audience of soldiers at Newcastle-on-Tyne. A son of George Everard, the well-known mission preacher and tract-writer, he partook very largely of his father's joyous and optimistic temperament. For twelve years, 1900-12, he was Vicar of St. James's, Sheffield. Musical, bright, and cheerful, he took sunshine wherever he went. Large-hearted and, like his father, a decided evangelical, he was held in high esteem by a wide circle.

Amongst other well-known and earnest Sheffield Vicars called to give up their work before life's eventide set in may be named Edmund Bonfellow, who had spent the whole of his ministerial life in Sheffield, first as curate at St. Mary's, then as first Vicar of St. Anne's, Netherthorpe, and for the last ten years of his life as Vicar of St. Silas's. A broad-minded evangelical, a quiet and diligent pastor, somewhat impulsive, but utterly unselfish, he died in July, 1908, at Lowestoft, whilst on his holiday.

William Todd, also at one time curate of St. Mary's, was for nine years—1903-12—Vicar of Holy Trinity, Wicker, where with unflagging energy, unable to obtain a colleague, he wore himself out and died in April, 1912, aged fifty-five years.

Edwin Tankard, a native of Sheffield, passed away in January, 1908, at the early age of fifty-one. After serving six years as curate of Pitsmoor under Canon Chorlton, he was preferred, in 1892, to the large working-class parish of Holy Trinity, Wicker, where amid many difficulties he faithfully laboured until 1903, when he became Vicar of Wadsley. He was a man of firm faith, great humility, intensely devoted to his pastoral duties.

Canon Julian, editor of the *Dictionary of Hymnology*, the greatest authority on the subject of hymns, was for nearly thirty years—1876-1905—Vicar of Wincobank, in the vicarage of which most of the work connected with this monumental book was done. He became Vicar of Topcliffe, where he died in 1913 at the age of 75.

Three earnest high churchmen, JOHN EDWARD JOHNSON, Vicar of St. Jude's, Moorfields, 1864-86; THOMAS WILKINS, Vicar of Neepsend, 1867-94; and GEORGE OSBORNE, also Vicar of Neepsend, 1894-1916, Canon of Sheffield (who died in July, 1916, aged 74), were all diligent pastors, much respected, leaving behind a long and good record of work for CHRIST.

Not to mention those still among us, I should like to testify to the great kindness which I have received from generous laymen who have passed away. HENRY WILSON, whose munificent gifts to the Church are noticed on page 23, gave me welcome assistance when in the poor parish of St. Simon's. I recollect that on one occasion, shortly after he had sent me a contribution, I was preaching at St. Mary's on the Wednesday evening when he was present. At the close of the service the vicar, Mr. Upcher, said Mr. Wilson wished to speak to me. In his attractive way, as if he were asking a favour instead of conferring one, he said, "I feel I did not give you sufficient the other day; please make it £—." He was a most generous supporter of Missions, and was one of two anonymous donors of £5,000 each in response to the appeal made in 1875 by H. M. Stanley, the great explorer, to send Missions to Central Africa. With the work, undertaken by the Church Missionary Society, will always be associated the names of the brave Alexander Mackay and the martyred Bishop Hannington. Mr. Wilson passed to rest in November, 1880, in his seventy-fifth year.

On several occasions I have had most generous assistance both at St. Simon's and Heeley from Sir FREDERICK THORPE MAPPIN, Sir HENRY STEPHENSON, Mr. THOMAS WILSON, of Oakholme, and others. It was not simply the generous amounts they gave, but the warm-hearted and sympathetic words which accompanied the gifts and made them doubly welcome.

The two friends of my early years, HENRY RODGERS and ARTHUR THOMAS, have been named in a previous chapter. In their day they were amongst the leading and most influential Churchmen and citizens of Sheffield, with sympathetic hearts and open hands, ever ready to assist most liberally every good cause. Henry Rodgers, who was

a Church Burgess, patron of St. Simon's and other churches, and member of several Church committees, entered into rest in April, 1882, in his sixty-eighth year. By the death of Arthur Thomas in November, 1884, at the early age of forty-five, a life of great promise was cut short, and the Church in Sheffield lost one of its ablest leaders. In the Cathedral is a fine memorial window, with a brass stating that it was "erected by the people of Sheffield as a tribute of affection and regard and in recognition of the valuable services he rendered to his native town. He was a true and consistent Churchman, a loyal citizen, a wise and unselfish counsellor, and an unfailing friend of the poor."

Amongst those, happily still living, who in the past have done faithful and solid work for the Church in Sheffield, but have left for other fields of labour, may be named—Dr. MOORE EDE, the present Dean of Worcester, who was from 1876 to 1880 Lecturer of the University of Cambridge Extension Scheme in Sheffield, and curate, first at St. Paul's, then of the Parish Church; C. A. GOODHART, first Vicar of St. Barnabas's, an original and thoughtful preacher and speaker, who after a ministry of seventeen years left in 1893 for the Rectory of Lambourne; R. B. DE WOLF, Vicar of St. Mary's, 1889-93, left for the diocese of Liverpool; J. H. HEWLETT, who after thirty-five years of faithful ministry at Fulwood left in 1911 for Victoria, Australia; W. H. FALLOON, who in 1877 succeeded Canon Blakeney as Vicar of St. Paul's, in 1884 left for the country parish of Long Ashton, Clifton, Bristol, where I had the pleasure of paying him a visit; A. R. UPCHER, once my pleasant and genial neighbour, Vicar of St. Mary's, 1877-89, now Vicar of Stradbroke; FREDERICK WILLIAMS, who for nearly twenty-one years was Vicar of the Sale Memorial Church, leaving in 1894 for the Vicarage of Chignal St. James, Chelmsford. He was a diligent pastor, and one of the most unassuming of men; F. W. GOODWYN, the second Vicar of Sharrow, after ten years of fruitful ministry, left in 1889 for the Rectory of Rotherfield, Sussex. He was secretary to the Sheffield Scripture Readers' Society and Canon of York, and is now a Canon Residentiary of Gloucester Cathedral; JOHN DARBYSHIRE, after serving as curate of

St. Paul's, was appointed to the charge of St. Luke's (now the Sale Memorial Church), whence he went to the Vicarage of St. Paul's, Wolverhampton, returning to Sheffield as Vicar of St. Philip's in 1882; after fifteen years of diligent ministry in this, one of the largest of the city parishes, he retired to a country benefice; J. F. BUCKLER retired from the Vicarage of Tinsley in 1895, after forty-three years of faithful ministration.* When he went the population was about 800, to-day it must be near 8,000; Dr. EDWARD HICKS, scholarly, thoughtful, and musical, was for eighteen years, 1883-1900, Vicar of St. Stephen's, during which the parish room and infants' school were built at a cost of £1,400. Subsequently he held livings at Macclesfield and Liverpool, but has now retired from parochial work; H. A. GOODWIN, the first Vicar of Owlerton, a post which he held for the long period of thirty-seven years, left in 1912 for a country living; FOLLIOTT GEORGE SANDFORD, a native of Sheffield, son of the Rev. George Sandford, was for ten years, 1893-1903, the popular and active Vicar of Sharrow; he took a prominent part in elementary education, and for seven years was the able and tactful chairman of the Sheffield School Board: he left Sheffield for the Vicarage of Huddersfield, and subsequently succeeded Bishop Quirk as Vicar of Doncaster; formerly Canon of York, he is now Canon of Sheffield and Archdeacon of Doncaster; CHARLES F. KNIGHT, my successor to the Vicarage of St. Simon's, was in 1896 appointed to All Saints', where he continued to 1911, when he became Vicar of Frinton-on-Sea; HENRY MARTIN, an able and active parish worker, was Vicar of Crookes for sixteen years, 1901-16, and left for the Vicarage of Oulton, near Lowestoft; HENRY WOFFINDIN, the zealous and much-respected Vicar of St. George's, 1884-91, is now Vicar of Tulse Hill, London; ROBERT CHARLES JOYNT, the earnest and able Vicar of Darnall, 1884-91, during which the extensive schools were built and the church much enlarged, afterwards Vicar of St. George's, 1891-95, now Vicar of Holy Trinity, Gipsy Hill, London, and Canon of Southwark; ALFRED WOOD, formerly curate of the Parish Church, then Vicar of St. Barnabas's, 1893-1905,

* Mr. Buckler died 11th May, 1917, in his 88th year.

now Vicar of Appleton-le-Moors; FREDERICK GEORGE SCOVELL, Vicar of Sharrow, 1903-14, a thoughtful preacher, an enthusiastic temperance worker, editor of the *Sheffield Diocesan Gazette*, now Rector of Rawmarsh; CHARLES EDWARD CURZON, first Vicar of St. Oswald's, Abbeydale, 1908-16, who, after laying firmly the foundations of Church life and organization, left for the vicarage of Goole. The departure of these, and of others who might be named, was a real loss to both Church and City.

In my study is a large oak bookcase, much admired by my clerical brethren. It came from the widow of the vicar of my childhood's days, to whom, when eight years of age, I repeated St. Paul's Eulogy of Love (1 *Corinthians* xiii). When at St. Simon's, it was my peculiar pleasure to be his host, and welcome him to the pulpit of that church. After nearly forty years I recall his text, "The whole family in heaven and earth." A few days later, as he was entering his country schoolroom, "GOD'S finger touched him, and he slept." His widow also sent me a pocket silver communion service, which had been presented to him in his curate days, and oft-times used by me since in the sick room. The case is inscribed:—

> *The Rev. J. Topham, M.A. Presented by the congregation of St. Paul's Church, Huddersfield, April 27th, 1842. Presented by Mrs. Topham to the Rev. William Odom, Vicar of St. Simon's, Sheffield, July, 1879.*"

These are among the most cherished memories of bygone years. For old friends, "loved long since, and lost awhile," I have much grateful thought.

It has been a privilege to meet a host of noble workers engaged in the mission field. In the earlier years of my ministry there were memorable gatherings in the pleasant grounds of Ecclesall Vicarage, and also at Queen's Tower, where the late Mr. Samuel Roberts invited a large number of Sheffield vicars to meet the various deputations at luncheon at the C.M.S. Anniversary each year. Mr. Roberts, who was for many years the treasurer of the Sheffield Branch of the Society, would on these occasions give a short address of welcome. I well remember one

of the last, when, having exceeded fourscore years, he very touchingly repeated the lines:

> Our life contains a thousand springs,
> And dies if one be gone;
> Strange that a harp of many strings
> Should keep in tune so long.

On these occasions I met, amongst others, Mr. Eugene Stock, the historian of the C.M.S.; the Rev. Jani Alli, a convert from Mohammedanism and Cambridge graduate; and Bishop Oluwole, a native of Africa. This reminds me that in my early years I heard "the black Bishop," Dr. Crowther (once a slave boy), preach at St. George's Church at the time when William Mercer was vicar.

Amongst those it has been my privilege to entertain was a remarkable man who preached at Heeley—Don Juan Cabrera, Bishop of the Spanish Reformed Church, who died at Madrid in 1916, in his eightieth year, scholar and poet, worker and leader. He did a great work for the Church of CHRIST in his priest-ridden country.

Another visitor was J. E. Padfield, for many years a zealous missionary in India, to whom I gave a copy of my little book, *Gospel Types and Shadows*. After his return to India, I received from him a copy of this which he had translated into Telugu for the benefit of native pastors and teachers. The same book was also translated by Canon Ball, of Calcutta, into Urdu, and also into Chinese by a Wesleyan missionary. It is a great joy to know that one has thus a small share in the glorious work of Missions.

For nearly forty years I have been a member of the Yorkshire Evangelical Union, at the annual conference of which it has been a great privilege to meet with and hear such able and thoughtful speakers as Dr. Handley Moule, now Bishop of Durham; Dr. Chavasse, now Bishop of Liverpool; Dr. Knox, now Bishop of Manchester; Dr. Denton Thompson, now Bishop of Sodor and Man; Dean Wace, Dean Lefroy, Canon Joseph Bardsley, Canon Hoare, Canon Girdlestone, Canon Tebbutt, Canon McCormick, Canon Lillingston, Prebendary Webb Peploe, Dr. Guy Warman, and other evangelical leaders. In 1901 I had the honour of being president of the Union, and at annual

meetings have contributed papers on the following subjects: "The World-spirit, as manifested in Family and Social Life," "The Church and the Christian Sunday," "Union of the Church of England with Evangelical Nonconformists," "The Church's Service to the Nation," "The Protestant Succession," "Romanizing Literature in the Church of England," and "The Christian Ministry of the first two Centuries."

From the beginning of my ministry I have been a member of the Sheffield Clerical Society, the membership of which for many years numbered from seventy to eighty. For fourteen years I held the office of treasurer. The papers read on Scriptural and ecclesiastical subjects were of a high order, and at times elicited animated discussions. Leading clergy, as Archdeacon Blakeney, Archdeacon Favell, George Sandford, Dr. Chalmers, Samuel Earnshaw, James Battersby, were invariably present. It is a matter of regret that the Society has recently been dissolved owing to lack of interest and unhappy discussion, caused by a desire on the part of some to alter its constitution. It is difficult to imagine what the founders of the Society would have thought of a proposal to delete in its monthly paper the words defining its constitution:—"Established upon the principles of the Church of England as propounded at the Reformation, and embodied in the Book of Common Prayer." For myself, I take my stand on the declaration of that great and loyal Churchman, Dean Hook, who said: "It is quite certain that we, whether ministers or people, clergy or laity, can only do GOD'S work in this Church of England by adhering firmly and consistently to the principles of our Church, as laid down at the glorious and blessed epoch of the Reformation."

The Senior Clerical Society, of which I have been a member since 1879, and secretary for the last ten years, is limited to sixteen members, and assembles monthly for prayer, Bible study, and brotherly intercourse.

I have pleasant recollections of many Nonconformist ministers with whom I have associated. Amongst those who are no longer on earth may be named Dr. Dallinger, the eminent scientist, and Dr. Thomas Allen, amongst the Wesleyans; Richard King, for nearly twenty years minister

of the Cemetery Road Chapel, and Thomas Holmes, of the Tabernacle, one of the ablest and best of men (with whom in earlier years I had a lively controversy on Disestablishment), amongst the Congregationalists; and Richard Green, minister of Townhead Street Chapel, and Elijah Carrington, amongst the Baptists. I wonder what my old neighbour, Richard Green, and his venerable predecessor, Charles Larom (who for more than forty years was pastor), would think if they could have seen the Central Chapel in Townhead Street in which they had so long ministered, a building surrounded by the graves of many Baptist worthies, pass into the hands of the Roman Catholics?

Early in my Heeley ministry I had a most pleasant surprise. One day, there came an invitation to call upon friends who had shown much kind, practical sympathy in my work at St. Simon's. On going, I found tea ready, together with a beautifully-bound copy of the Variorium Bible for my own use. Just before leaving, a roll of Bank of England notes to the value of £200 was handed to me for the Church Enlargement Fund, and I was asked to offer a prayer for the kind donors, who desired that their names might not be published.

On another occasion, Archdeacon Favell kindly invited me to preach at St. Mark's one Sunday morning, promising the collection towards the enlargement of Heeley Church. After a sermon from the text, "They helped every man his neighbour," I had the pleasure of returning home with the offerings, which amounted to the handsome sum of £42.

One Monday morning I received from a Sheffield merchant, who has now passed to his rest, a most kind letter, written in pencil from a sick room. He said that, unable to go to church, he felt that he could not do better than send me a cheque for £50 for Church work. Not only the generous gift, but the gracious manner in which it was given, greatly touched me. I also recall many contributions from others. At times a working man put £5 into my hand, and an aged widow, receiving parochial relief, sent half-a-crown which she had saved in halfpence. Again and again, working-men have handed me for the Church sums of £1 and 10s., in such a way as to make the heavy work of a large parish very pleasant.

How good it is to be upheld by those who have the open hand and the willing heart.

One of the great pleasures of my ministerial life has been the large number of "thank-offerings" received. One morning I had this pleasant but altogether unexpected surprise. A widow, who had passed her eightieth year, who did not even keep a servant, brought me her usual subscription to our Poor Fund, and then, after speaking of the Church Pastoral Aid Society, said she would like to give "a thank-offering" for its work, at the same time handing me eight £5 Bank of England notes, making £40, her name not to be mentioned. This from an aged friend, who knew me long before I went to Heeley, was as gratifying as it was unexpected. But, how pathetic, her journey to the Vicarage was almost her last, as a few days later I stood by her open grave. She was a cheerful giver.

In my earlier years at St. Simon's we frequently had women—usually the bride-elect, and not seldom her mother —to put up the "spurrings"—meaning, of course, the banns of marriage. With the advance of education the word spurrs, or spurring, has gone out of fashion, but in former days it was common both in the North and the Midlands. One day the clerk went into the vestry and said to the vicar, "Besides Johnson's spurr for the third and last time of asking, there will be two fresh spurrs." From twenty-five to thirty years ago there were often rowdy and noisy scenes at working-class weddings as the newly-married pair emerged from the church doors, but it is pleasant to say that during the last twenty years or more there has been a most marked improvement in behaviour both in the church and outside.

In the many hundreds of weddings I have taken there have been humorous scenes not a few. On one occasion a young artisan, after he had signed the registers and paid the fees to the clerk and tipped him, slyly pushed a shilling into my hand with the remark, "That's for yourself, sir." Of course I took the shilling, which found a fitting place in the missionary box. Another time a man, who had reached the mature age of sixty, at the close of the ceremony gave the somewhat stout and by no means young bride an affectionate kiss; but, alas! appearances are often deceptive,

for a few days later he came to me in a state of great distress, asking if I could untie the knot, as the lady had such a temper that he could not possibly live with her. One morning a woman, whom I had married shortly before to a man who bore the euphonious name of Onions, came to the vicarage and asked if it was possible for her to have another name, as some of her neighbours called her "Spring Onions," which hurt her feelings. She had come on the suggestion of neighbours, but, unfortunately for her, it was the first of April, so one can imagine the reception she would have from her neighbours on her return.

The life of a parish clergyman is strangely varied. Sunshine and shadow alternate.

A neatly-dressed young man, of refined manners, called at the vicarage to know if I could help him to a post, saying he belonged to a southern cathedral city, and was entirely without money. Surprised, I said, "How can I help you, a perfect stranger, without reference of any kind? You are evidently a well-educated man; what has brought you to this? Have you no friends in the south willing to help you?" His reply was, "I have been a very foolish man." I wondered what was behind his history. Like Saul, Israel's first king, and many others since, he had thrown away his opportunities, "played the fool," and was reaping the bitter fruits.

One Monday afternoon, when on a round of visits, I met an aged, worthy widow, who had passed through many trials. Some little time before I had reminded her that she had not attended Holy Communion recently. "I was so glad to see you at Holy Communion last night," I said; when she replied, "It was those words which decided me, 'Unworthy though we be.'" We had sung W. C. Dix's sweet hymn, "Come unto Me, ye weary," and the words, "Unworthy though we be," had gone to her heart. How helpful to feel, as so many have done, that there is blessing and comfort in the hymns we sing.

Whilst on the platform at the Midland Station, on the point of leaving home for a short rest, a lady in deep mourning came up to me and said, "You don't remember me. Eighteen years ago you married me, and now I have just lost my husband. We have been living in the north. It

been such a happy eighteen years." As far as time would allow I spoke a few words of consolation, and then at York there was a sympathetic handshake, and she went on her way and I on mine. Such is life—ever changing. What would life be apart from the Friend who is "the same yesterday, and to-day, and for ever"?

Throughout my lengthy ministry the Press has been most kind and indulgent. All my letters to the *Sheffield Telegraph*—not a few—and to other papers have borne my signature.

With the exception of those containing contributions for Church work and the poor, anonymous letters received have been few and far between. I may have received twenty or so in more than forty years of clerical life, mostly very harmless, as the following example will show. I had said in our Parish Magazine that a little more silver and fewer copper coins at the Sunday offertories would be welcomed by vicar and wardens. Two or three days afterwards a typewritten post card reached me with these words:—"*Re* note in Parish Magazine, I have for some time, in consequence of your former remarks, given at least sixpence in copper at each collection. I shall in future give a threepenny bit, thus doing my little bit towards reducing the copper in the collection as desired."

Every Church has its cranks. Happily, I have been troubled with very few. Kindly criticism is ever welcome, but occasionally one has a surprise from an unexpected quarter. A few pin pricks, however, may help to keep one straight. "The folly of sinners is easily reproved, but who shall reprove the folly of saints?"

Early in the year 1884, a friend lent me C. H. Spurgeon's Magazine, *The Sword and Trowel*, in which a rural pastor had drawn a lurid picture of the Church of England and its clergy in country villages, the truth of which I could not accept. At that time Mr. Spurgeon was much more prejudiced against our Church and its teaching than in later years. Somewhat rashly, perhaps, I wrote to ask that the villages referred to might be named, and proofs given of the strange statements which had been made, and also if he would allow me to

write an article in his magazine in reply. This resulted in Mr. Spurgeon writing me the two letters which follow:—

Westwood, Beulah Hill, Feb. 18th, 1884.

Dear Sir,—The writer of "Our Village" is well known to me, and I am sure the picture is truthfully drawn. You have only to be a Noncon. minister for one day in certain villages to know that this is no isolated case. When we meet with brethren like yourself we find it hard to make you believe the deeds which are done by the dominant Church, when they have our poorer Churches in their power. I will not enlarge, but stones would cry out if they were so trampled on. As to our Nonconformists running into heresy your charge is sadly true, and I am sorry to add true of Conformists too. It is an evil day. Your remarks about leaving the poor are quite true, but what else can be done? Our Churches in the richer parts must be the parents of Mission Churches in the poorer regions, but where all are poor alike, there is great difficulty. It would be foolish to deny this. Territorial missions carried on by our Churches will in a measure meet the case. May you prosper in looking to the poor, and see the truth blessed to thousands of them.

Yours truly, C. H. SPURGEON.

Westwood, Beulah Hill, Upper Norwood.
April 23rd, 1885.

Dear Sir,—I do not think that "H.O.M." has the slightest ill-feeling towards the Church or her clergy, but desires to be fair in his warfare against the present union of Church and State. I could not *discuss* the matter in *The Sword and Trowel*. You will find the same charges made in a thousand places and fully believed in, and I think you will find abundant ways of meeting them as far as they can be met. The admirable services of our evangelical brethren we all appreciate and delight in, but this cannot close our eyes to the false position which they occupy in reference to men of other views, and this mainly because of an unhappy State alliance. I thank you very heartily for your kind wishes, and I feel grieved to differ from you in anything.

Yours truly, C. H. SPURGEON.

In the year 1889, bitter attacks were made by certain Nonconformist papers upon the bishops and clergy, and the principles and property of the Church of England. I ventured to write to *The Christian World*, in reply to a letter in which a prominent Nonconformist minister had made statements which I felt sure were without foundation, respecting Dr. Harold Browne, Bishop of Winchester. Shortly afterwards I received the following letter from the Bishop, which is of interest as stating his Church views.

Farnham Castle, Surrey, Nov. 7th, 1889.

My dear Sir,—A gentleman has sent me another cutting from *The Christian World*, containing another kindly letter from yourself. It contains also another letter from Mr. Greenhough, if possible more unreasonable than that to which you replied. Nothing but the extreme blindness of party spirit could make an honest man so distort innocent words.

Most assuredly I never dreamed of coupling Dissenters, Mohammedans and Buddhists together. If an Englishman were to say—"Not only do I not hate and despise Frenchmen or Germans, but I do not even despise Kaffirs or Hottentots," it would not follow that he would put Europeans and savages in the same category. Or if he were to teach his child not only not to hurt his brothers and sisters, but also not to torment dogs and cats; he would not therefore treat his own children as dogs. It is also absolutely untrue that I speak of the organization of the English Church as the one Church of CHRIST, the one Body of CHRIST, and that it is impossible to constitute a Church outside this organization; and that all other bodies are but sects humanly constituted, or "as he hints" (where, when, and how) "mere schools of philosophy."

All this is simply wresting human language to the destruction of its true significance. I may very probably have claimed for an episcopal constitution strong evidence from Scripture, and the irrefragable evidence of the fact, that within half a century from the death of the last apostle, there was not a Church in universal Christendom that was not governed by bishops.

I may add that a Church is a divine institution, not a human one. But I have never said more than has been

said by the most moderate divines of the Anglican Communion, viz.: that episcopacy is apparently scriptural and certainly apostolical, and that though it may not be essential to the constitution of a Church, it is necessary to the completeness and the perfection of Church organization.

The assertion that I am a high sacerdotalist is absolutely untrue. I am quite as much an evangelical as I am a high churchman, and I believe that sound churchmanship and true evangelicalism are perfectly tenable, not only in one and the same Church, but in one and the same mind. I can find no party name by which I can call myself. To say that I belong to and love the Church in which I was born and baptized, and that I know it to be the ancient Church of this realm, come down to us in the stream of ages, only purified from the corruptions which have made it turbid in some of those ages, is not to assume a party name. I may love the Church of my forefathers without any feeling of hatred or contempt for those who cannot see as I see. I may wish to impart to them blessings which I prize beyond the power of words to tell, without doubting that they too are Christians, and may be much better Christians than myself; perhaps all the better Christians for not having neglected those special blessings which Church of England men too often disregard.

Forgive me for troubling you with this long letter. I avoid writing to religious newspapers, and very rarely defend myself in print. As you have been so good as to defend me, I feel anxious that Mr. Greenhough's statements should not dispose you to think that you have been mistaken.

Very truly yours, G. H. WINTON.

During a holiday in the summer of 1911, I met a distinguished man, who is much admired and respected in Parliament by men of all parties—the Right Hon. Thomas Burt, M.P., "father" of the House of Commons. He brought to mind Smiles's *Self Help*, which I had read long before. We were staying together at the Tyneside Hydro near the ancient and pleasant north country town of Hexham. In the course of several pleasant walks and talks, he told me about his early struggles. The son of

a miner, he spent two years at a village school; at ten he commenced work as a donkey boy in a coal mine, and for eighteen years was an underground worker. In 1874 he was elected by the miners of Morpeth as their representative in Parliament, a position he still retains. He said that in his early days a favourite book was Cowper's *Poems*, many of which he committed to memory, and repeated to himself in the coal-pit. During our walks he would recite long passages from "The Task." He related some interesting things concerning many members of the House. Gladstone, he said, was cold, and stood somewhat aloof; Mr. Arthur Balfour was evidently a favourite; Lloyd George was constantly getting into hot water, but no one could be more agile in getting out of it. Mr. Burt afterwards sent me a volume of his *Life and Work*, and several letters which I much value.

VII.

BOOKS AND TRAVEL.

All round the room my silent servants wait,—
My friends in every season, bright and dim.

AFTER the joys of religion and the blessings of friendship, the greatest pleasures of my life have been found in books and travel. Few things, if any, can equal these in giving enlarged views of men and the world.

Concerning books, which I have loved from earliest years, it may truly be said with an old Bishop of Durham*, who lived before the age of printing, that "these are the masters who instruct us without rods and ferules, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you. The library, therefore, of wisdom is more precious than all riches; and nothing that can be wished for is worthy to be compared with it." Another learned Bishop who lived in later times, Dr. Isaac Barrow, says, "He that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter."

Books have always been to me a source of delight. In childhood I read again and again, the *Swiss Family Robinson*, *Sandford and Merton*, and *Robinson Crusoe*. *Uncle Tom's Cabin* made a deep impression, but the book which interested me most was the *Pilgrim's Progress*. Ever since, I have retained a vivid memory of the Pilgrim's journey to the City of GOD, his dangers and conflicts, his helpers and hinderers; his passing from the doomed city, by the Slough of Despond, through the Wicket Gate, up the Hill Difficulty, past the lions, at the Palace Beautiful, through Vanity Fair, in Doubting Castle, on the Delectable Mountains! How true to life! But all was well at the last: the Christian Pilgrim passed through the gates, into the City.

* Richard de Bury, 1281-1345.

Biography has been for me a favourite subject. Before reaching ten I had picked out and read many of the biographies from the volumes of Charles Knight's *Penny Cyclopædia*. About the same time I read, with keen delight, the weekly numbers of *Cassell's Illustrated History of England*. Later a book which greatly influenced me was Smiles' *Self-Help*, a work which to-day some superior persons seek to disparage. My friend Mr. Arthur Thomas advised me to read Dean Goulburn's *Personal Religion*, a book not so much appreciated now as it deserves to be. My favourite magazine was *Good Words*, edited by Norman Macleod, amongst the contributors to which were many of the foremost writers of the time. On my shelves there are thirty-five volumes, a treasury of some of the best things written during the latter part of the Victorian age on religion, science, biography, travel, and social matters, not to speak of fiction and poetry. Beyond the works of Sir Walter Scott and Charles Dickens I have read few novels, except those which appeared in *Good Words*. What a pity such an excellent magazine should have ceased to be!

My collection of books, fairly large and varied, not only includes those on Scripture and theology, history (especially Church history) and biography, but also many topographical and illustrated works of much interest.

In my boyhood there was in Norfolk Row a tobacconist's shop, at which one day I bought a cigar. I began to smoke it, and then it nearly finished me. It was my first and last cigar, and, as I tell my friends, it proved the best investment I ever made. Had my money gone in smoke I should not have had the company of the books which it is now my happiness to possess.

Limitations of space do not allow me to name the writers from whom I have derived special help, but I cannot forbear to name Bishops Lightfoot, Westcott, and Handley Moule. Moreover, what abounding knowledge of the Church, its work and its workers, one gathers from reading the lives of Archbishops Tait and Benson, Bishops S. Wilberforce, Hannington, and Patteson; Dean Hook, Charles Kingsley, Thomas Arnold, and a host of others. Should a minister need a tonic he cannot do better than read *John Wesley's Journal*, which has often refreshed me at the close of a

hard day's work. But great as the temptation is I must not dwell longer on these matters.

For more than thirty years I have been the Sheffield correspondent of the *Record*, my contributions to which would fill three good-sized volumes. My first essays in this direction were sent to an attractive penny weekly called *Church Bells*—some extremists called it the "Tinkling Cymbal." Each week it had a portrait of a Church dignitary or else a view of some cathedral or noted church. It was started by Canon Erskine Clark, well known as the editor of *Chatterbox* and other popular magazines for children. It was very neatly printed and for some time was edited by Mr. Eugene Stock, who tells us that it was intended to appeal "to moderate Churchpeople who cared neither for the *Church Times* nor the *Rock*." It numbered among its writers on special subjects several well-known men, including W. D. Maclagan, afterwards Archbishop of York, W. Walsham How, afterwards Bishop of Wakefield, S. T. Stone, author of "The Church's One Foundation," Dr. A. Weir, and Evans Daniel, principal of the Battersea Training College, who contributed to it a long series of papers which afterwards formed the main body of his well-known work on the Prayer Book. It is interesting to note that the familiar hymn by Archbishop Maclagan, "The Saints of GOD! their conflict past," first appeared in *Church Bells*. This excellent paper, of which I have a few volumes, expired some years ago.

For many years I have been a reader of the *Record*, the *Guardian*, and the *Church Times*, extracting what honey I could from each. So far as the two last-named papers are concerned, the city of Sheffield with its forty-seven parishes might have no existence, inasmuch as the work of the Church there is rarely noticed. From the first weekly number to the present time—thirty years—I have been a subscriber to the *British Weekly*, edited by Dr. W. Robertson Nicoll, in my opinion the ablest of the Nonconformist papers. The "Correspondence of Claudius Clear," Rambling Remarks by "A Man of Kent," the letters of Professor Smith, and the article on the first page are as a rule excellent. For some months it gave extracts weekly from my *Prayer and Praise* volumes. It is well that the clergy should know something of the principles

work, and aims of Nonconformity, and for this they can have nothing better than the *British Weekly*. At times it has rubbed me the wrong way, but there have been ample compensations.

My own literary attempts, a list of which is given at the close of this chapter, owe very much to my revered and much-valued friend, the late Rev. Charles Bullock, B.D., so widely known as the originator and editor of *Home Words* and other periodicals. Several of my papers appeared in *Home Words* and his other publications, and we were regular correspondents for many years, during which he gave me much wise and kind counsel. Mr. Bullock's long life of continuous authorship and editorial work bore abundant fruit. The Church of England has had few more diligent servants, and yet the only honour he received was from Archbishop Tait, who conferred on him the Lambeth degree of B.D., "in special recognition of his literary labours for the Church." His writings, especially his letters, show his incisive style, and no small amount of rich humour. He was deeply attached to the evangelical and protestant principles of the Church which he served so long and so faithfully. His motto was, "The printing-press is the Church's lever—what is read in the home is second only in importance to what is heard in the pulpit." Many of Miss Ridley Havergal's poems first appeared in his publications. I have happy memories of two pleasant visits to "Coomrith," his beautiful home at Eastbourne, the talks and walks we had together, and the exceeding kindness which Mrs. Bullock and he manifested to my dear wife and myself. Mr. Bullock introduced me to his friend, Philip B. Power, so well known as a writer of tracts, which have a delightfully quaint and attractive touch of the humorous. It was pleasant to meet one whose popular little book, *The Oiled Feather*, I had read when a boy. To Mr. Bullock the Church owes an unspeakable debt of gratitude for the constant and devoted labours of a lifetime in the cause of sound and pure literature. It is interesting to note that early in his ministry he was curate of Rotherham. He succeeded William Henry Havergal, father of Frances Ridley Havergal, as rector of St. Nicholas, Worcester, which he resigned in 1874 in order to devote himself entirely to

literary work. He passed to his reward in September, 1911, at the age of 82 years. In the words of one of his friends—

> His only rest was work, the larger share
> Of labours that could have no earthly close.
> Bending and fragile as a bruised reed,
> And yet firm-rooted in the great rock's sure hold,
> Our blessed Church and its eternal Creed
> Within CHRIST's fold.

A clerical friend said to me one day, "How do you find time with your large parish to write all those books and tracts?" When I promised to let him into the secret, he exclaimed, "Don't, don't!" The fact is that, after the manner of John Wesley, it has been done by using up odd minutes. I venture to hope that the work of Church and parish has not suffered in the least, but rather gained. My pen has been my recreation and my hobby. At the time the Bishop of Sheffield was good enough to invite me to be editor of the *Diocesan Calendar* I referred to the work of my large parish, when he said, "If anything special has to be done we always go to a busy man."

Referring to my list of publications I would say that I deemed it a great honour to be entrusted with the preparation of the *Life of Archdeacon Blakeney*. My book on *Mary Stuart : Queen of Scots*, grew out of a lecture, with constantly accumulating notes. Owing to her long captivity in Sheffield and the proximity of her abode to the parish of Heeley, I had made it a sort of hobby to visit as far as possible all the places connected with her pathetic and tragic history, from Linlithgow, near Edinburgh, where she was born, to Fotheringhay, where she was beheaded.

My little book on Scripture Typology, *Gospel Types and Shadows*, was first printed in *St. Simon's Parish Magazine* as a series of Sunday school lessons. Revised and enlarged it was warmly commended by Bishop Wordsworth of Lincoln and Mr. Spurgeon, with the result that a fourth thousand was called for. It has been translated into Telugu, Bengali, and Chinese.

The third enlarged edition of my *Church of England : its Principles, Ministry, and Sacraments*, which Archbishop Thomson kindly allowed me to dedicate to him, has for several years been out of print. Of this Dr. Perowne,

Bishop of Worcester, was good enough to say, "It is just what was wanted—a concise and popular manual dealing with all the main points at issue; fair, comprehensive, and true." It is often being asked for, and I have been invited to bring it up to date and republish it, but other important work has hitherto prevented this being done. It may be that after the war this may be practicable.

It is fitting that I should acknowledge my obligations to those who have reviewed my books and pamphlets in the Press. They have invariably been most generous. Nothing, indeed, is more welcome to a writer than honest criticism in which errors and omissions are pointed out.

My little volumes of *Prayer and Praise* for morning and eventide have been to me a source of much quiet joy in the many kind letters of appreciation received from those who have found them helpful.

Letters to the *Sheffield Telegraph* written by me during the past fifty years would fill a good-sized volume. They have been mostly controversial, on topics of current interest, as Church history, Church and State, Romanizing in the Church of England, Sunday observance, Temperance, and other subjects. Nothing has been written, I hope, to transgress the bounds of Christian charity, and throughout my ministry I have been careful to sign each letter with my proper name.

* * * * *

My opportunities of travel have been limited by the constant claims of large city parishes; nevertheless I have sought to make the best possible use of such opportunities. Need it be said that the pleasures and advantages of travel last through life. "It may well be doubted," writes Lord Avebury, "which is more delightful—to start for a holiday fully earned, or to return home from one which has been thoroughly enjoyed; to find oneself, with renewed vigour, with a fresh store of memories and ideas, back once more by one's own fireside, with one's family, friends, and books."

During my annual holiday of three or four weeks, and during preaching or speaking engagements from home I have sought to visit historic places. Some of these visits

have been made whilst taking holiday duty, as at Canterbury, York, and Bath. Several times I have taken duty in Wales; at other times I have gone to Scotland, Hexham, and other places in the North; at others I have gone to the South, as the Isle of Wight, Winchester, Salisbury, Southampton, Stonehenge, and the New Forest. I have seen nearly all the English cathedrals, and have been fond of going to churches associated with well-known names in Church history, as Epworth, connected with John Wesley; Elstow, with John Bunyan; Olney, with Cowper; and so on.

Such visits have been followed, not only with lantern lectures to my people, but also with holiday papers, several of which appeared in the *Sheffield Telegraph*, as "On the South Coast" (Hastings, Eastbourne, &c.); "In North Wales" (Northop, Hawarden, the Gladstone Library, &c.); "Days in Edinburgh"; "A visit to Tennyson Land"; "The Haven under the Hill" (Aberdovey); "Cromer and Poppy Land"; "Derbyshire Dales and Vales"; "Days in Borderland" (Hexham, Berwick-on-Tweed, and Kelso); "Days in Lakeland"; and so on.

My crowning bit of travel, however, was in 1907, when a month was spent in Italy. Before starting I carefully studied the map, read up the places we proposed to visit, secured apartments, and planned a programme. Entirely unfettered by excursion agencies, I was the personal conductor of our small party of three, namely, my dear wife, our niece, and myself. Favoured with glorious weather we visited Rome, Venice, and Florence. We saw St. Peter's, the vast Coliseum with its tragic memories, the ancient Egyptian obelisks, the massive Pantheon, the ruins of the Forum, the triumphal arches of Titus and Constantine, the treasures of the Vatican, and the turbid Tiber, in Rome; the Church of St. Mark, the Palace of the Doges, the Grand Canal, and the ancient churches of Venice; the Duomo (Cathedral), Giotti's magnificent Campanile, Michael Angelo's colossal statue of David, the grand picture galleries of the Uffizi and Pitti, the churches and palaces, and the clear, swift-flowing waters of the Arno, at Florence, the "City of Flowers." A short stay in Milan enabled us to visit the magnificent cathedral, the largest Gothic church in the world, with its wealth of statuary; we also went to the

Church of Santa Maria delle Grazie to see Leonardo da Vinci's masterpiece, "The Last Supper," which occupies wall space in the refectory 28 feet in length, the figures being larger than life. All these remain clearly pictured on the tablet of memory. What we saw and did during these memorable days was related in seven papers, written abroad, which appeared in the *Sheffield Telegraph*. I will only add that memories of those enjoyable days, with others spent in Switzerland, recur again and again with ever-refreshing fragrance.

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VIII.

In Memoriam. A Wreath of Love.*

MARY ODOM.

BORN AUGUST 12TH, 1849.

FELL ASLEEP IN JESUS MARCH 5TH, 1913.

Laid to rest in the Churchyard of Christ Church, Heeley, March 8th, 1913.

Now to the silent grave I bring
My immortelle, and interweave it
With GOD'S own lettering—
"IN JESU CHRISTO OBDORMIVIT."
(In Jesus Christ she fell asleep.)

UNDER the dark cloud of sorrow, amid a sense of unspeakable loss and indescribable loneliness—longing for "the touch of a vanished hand and the sound of a voice that is still"—I seek to weave a wreath of affection for a dearly beloved one who has been called Home, one who for thirty-five years devotedly shared the labours, joys, and anxieties of my ministerial life in two large, exacting parishes. When such a sorrow comes, and so unexpectedly, one is like a crushed flower on the highway of life. Nevertheless, I am trying to look at the bow in the cloud, and hope to find comfort in my work for GOD, as I have done in the tenderly-expressed sympathy of a wide circle of friends.

When at the close of last year I wrote in our Parish Magazine "The New Year—what will it bring?" little did I think that it would so soon bring to me the great sorrow of my life in the loss of the best earthly gift GOD can give —a good wife. Someone better than myself may, I trust, in GOD'S time succeed me in the charge of this large parish, but never will it, and especially its aged poor, have a better friend, with more sympathetic heart and kindlier hands, than the dear one who now rests from her labours, and who for nearly twenty-five years has gone in and out among its people.

*First printed in March, 1913, for private circulation.

"UNTIL THE DAY BREAK"
IN LOVING MEMORY OF
MARY,
THE BELOVED WIFE OF THE REV WILLIAM ODOM
VICAR OF THIS PARISH.
BORN 12 AUGUST 1849; DIED 5 MARCH 1913
"BLESSED ARE THE PURE IN HEART FOR
THEY SHALL SEE GOD."

MEMORIAL CROSS, HEELEY

She loved her Bible, and knew the power of prayer. Walking humbly with her GOD, and ever wearing the priceless "ornament of a meek and quiet spirit," it was joy and strength to be with her, as it will be joy and strength to remember her. The fragrance of a pure, unselfish life of loving service will attend the remaining years of my pilgrimage, and I shall realize more intensely and more fully the closing words of the Creed of Christendom, "I believe in the communion of saints." We sorrow not for the one who has been called to the higher service of the FATHER'S House, but for those who are left behind. For the future, words of thanksgiving in our beautiful Communion Service will have a deeper meaning—"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy Heavenly Kingdom."

What the dear departed one was to her HOME, only those who shared its blessings know. Respecting this sacred enclosure we speak with reserve, but may say that she was the light and life of home. It had her first thought and care. With Mary's heart was Martha's hand. Firm and kind, she was ever thoughtful for the welfare and comfort of her household. Indeed her daily life was an exposition of the words of the Old Testament—"She worketh willingly with her hands. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. The heart of her husband doth safely trust in her; she will do him good and not evil all the days of her life."

The quiet, restrained force of her character was most noticeable. Her strength lay in quietness and confidence. Her words were guarded; no one ever heard from her lips an unkind word respecting others. This was observed not only by those who shared her home life, but was apparent to visitors. From time to time bishops, special preachers, and others were our guests, and I may be forgiven for quoting the words of a recent visitor, the editor of a well-known Church paper, who wrote—"She had an irresistible charm

of manner: her winsome smile, her quickness to understand, and her abounding sympathy endeared her to all with whom she came in contact." A prominent feature of daily life was her utter unselfishness—the apparent exile of self from every thought and act. None more considerate of others, none more thoughtful of their interests and comfort. Hers was the loving service which sought its happiness in the good of others.

> Thy resting place was Home—this the sweet sphere
> Of all thy gentle rule and tender love ;
> Thy CHRIST-like graces shed their sunshine here,
> Till merged too soon in Heaven's glad light above.

What she was to the CHURCH, how greatly it was indebted to her, none, not even I myself, can say. In the days of Church extension and school building she laboured incessantly with hand and pen in preparation for bazaars and parochial sales. In St. Simon's parish, where she is still kindly remembered, she founded and carried on for several years the Mothers' Meeting and the Young Women's Bible Class, both fruitful in results. For nearly twenty-five years in Heeley it was her joy to do all she could for the Church and its varied organizations. She established and superintended the large Mothers' Meeting, ever taking a personal interest, amounting almost to affection, for its members, and visiting them in sickness and trouble. From time to time she addressed them at the meeting. In her Bible I find notes of an address prepared before Christmas, some of which are appended. For several years she conducted the Young Women's Bible Class and superintended the Church Room Girls' Sunday School. For nearly twenty-five years she was the treasurer of the Parish Magazine, which meant no small labour, and for the same period, as Secretary for the Bible Reading Union, she sent out each year 200 cards of membership. She was president of our Parochial Mothers' Union and Girls' Friendly Society. Another work which gave her intense pleasure for many years and up to her death, was the visitorship of the Heeley district of the Aged Female Society, involving about thirty visits every two months.

Often on the Sunday afternoon, after coming in from the Sunday School, she has gone with her Bible to read and

pray with some poor, lone, sick widow. Again and again she visited sick and troubled ones, and knelt with them in prayer. Not many months ago, when her own strength was failing, she was passing a door in one of our streets, when she was asked to go in and see a poor woman who was dying. Her kind heart could not refuse. She went in, offered words of comfort and prayer, and, I fear, suffered for it afterwards, as she did in other like cases. But the joy of sacrifice was hers.

It is an unspeakable comfort to hear repeated again and again the testimony, "She was so kind to everyone." An old, much respected friend, who served eleven years as lay reader in the parish, writes of our loss as "one which will be keenly felt by the Church which she served so long and so faithfully." Another, now at college, writes:— "Heeley will be united in grieving with you, for it has lost one who has spent many years of her life in tending its sick folk, sympathizing with those in trouble, cheering the despondent, and guiding the steps of the young. As one who was privileged to spend nearly five years amongst the same people, I can truly say that Mrs. Odom was beloved by all. Not many days passed without some testimony being given to the beauty of her character. In the home, at the various meetings, in the parish, one felt the CHRIST-likeness of her life."

She was very methodical and accurate in correspondence and accounts, written in her neat handwriting. On the Thursday previous to her death, when in bed, but before the serious nature of her illness was apparent, she, assisted by her niece, completed a statement required by the Aged Female Society, made up the accounts of the Ladies' Home Mission Union, and dictated a letter. This was her last work. Shortly afterwards GOD'S finger touched her, beckoning her to higher service.

What took place during the few closing days of her earthly pilgrimage is almost too sacred for words. It reminded one of the call of Christiana, concerning whom Bunyan wrote:—"A post came from the Celestial City to one Christiana, the wife of Christian the Pilgrim. She was presented with a letter. The contents were, 'Hail, good woman! I bring thee tidings that the MASTER calleth for

thee, and expecteth that thou shouldest stand in His presence, in robes of immortality, within these ten days.'" Ten days! Even so was it with our dear one. On the morning of Sunday, February 23rd, she attended Church. It was our Special Offering Sunday, and with much pleasure she was able to put on the offertory plate £6 7s. 0d., which had been sent to her by a few private friends, and £1 13s. 0d. given by members of the Mothers' Meeting. The next day, Monday, feeling chilly, she remained in bed, but, although the doctor was sent for, no serious consequences were apprehended until Thursday afternoon, when a clot of blood went from the heart to the brain. Beyond the difficulty of breathing, there was, happily, little or no pain. Periods of sleep were succeeded by bright intervals of consciousness. As usual, she thought of others before self. "Nurse," said she one morning, "I am thirsty, but go and get your breakfast, and then bring me some tea," adding to her sister, "Look after nurse." On the Sunday, our last on earth together, we prayed, and I repeated to her some of her favourite hymns. Reminding her of our LORD'S words, "I go to prepare a place for you, that where I am there ye may be also," she said, "But JESUS is with us *here!*" Shortly after I quoted words from Psalm xxiii, "Surely goodness and mercy shall follow me all the days of my life," emotion compelled silence, when she finished the verse for me, saying, "and I will dwell in the house of the LORD for ever."

On the Monday she was evidently much weaker. She was a lover of flowers. Shown some by our daughter, she asked what they were, and was told they were tulips. "Tulips," she said—"beautiful—GOD'S flowers." She gave me a message to the Mothers' Meeting, which she had superintended only a fortnight before—"Give my love to them," she said, "and tell them to be good." After Monday she gradually sank—literally fell asleep, and in the early hours of Wednesday she crossed the Jordan by morning light. Her end was "peace, perfect peace." She could truly say, "LORD, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

On the following Saturday, amid bright sunshine, the earthly tabernacle was laid to rest near the walk down which for nearly twenty-five happy years of loving service she had

Memorial and Commemoration Window.

"To the Glory of God and in loving remembrance of MARY ODOM, born 12th August, 1849, died 5th March, 1913. Also to Commemorate 25 years Vicariate of the Rev. William Odom, September, 1913.

MEMORIAL WINDOW, HEELEY CHURCH.

walked from the pleasant home to the church she so much loved. There it reposes in sure and certain hope until the Day of Resurrection.

For a space the tired body
Lies with feet towards the dawn;
Till there breaks the last and brightest
Easter Morn.

Farewell, dear one! Faithful companion and guide—for thirty-five years light of my home, and partner in my labours, joys, and sorrows! Would that a double portion of thy CHRIST-like, loving, patient spirit might rest upon me! Farewell, but not for ever! We shall meet again in the FATHER'S House, and once more unite in worship and service. Thou restest from thy labours, and for a while I am left. But the light of thy life shall illumine my pilgrim path until travelling days are done—"UNTIL THE DAY BREAK, AND THE SHADOWS FLEE AWAY."

* * * * *

A very beautiful Runic Cross of silver-grey Cornish granite, nine feet high, stands in Heeley Churchyard at the head of the resting-place. On the front, after an ancient pattern, is fine interlaced work, the crossing and re-crossing of which indicate the mystery of life. It bears the following inscription:—

"*Until the day break.*"

"IN LOVING MEMORY OF MARY, THE DEVOTED WIFE OF THE REV. WILLIAM ODOM, VICAR OF THIS PARISH. BORN 12 AUGUST, 1849. DIED 5 MARCH, 1913."

"*Blessed are the pure in heart, for they shall see GOD.*"

Upwards of three hundred letters, most touching and sympathetic, were received, and are gratefully treasured. Two of these, one from Dr. Lang, Archbishop of York, the other from Dr. Handley Moule, Bishop of Durham, are given by kind permission of the writers:—

"Bishopthorpe, York, 10 March, 1913.

My dear Mr. Odom,

Let me send you a word of deepest and most heartfelt sympathy with you in your great sorrow—the greatest

any man can be called to bear. I have a vivid recollection of sitting with you and Mrs. Odom in your vicarage, on the occasion of my visit to your parish, and of my instinctive recognition of the spiritual fellowship which bound you together. Thank GOD we can believe that that spiritual fellowship is unbroken by death, even though the outward, visible expressions of it are removed; that indeed it is uplifted into the higher, eternal world; that there it will be perfected. But I know that to the human heart the loss of what is visible in such a companionship would be hard to bear—very hard. And I pray that GOD in His love and mercy may give you His Strong Spirit to comfort and sustain you.

Yours in sincerest sympathy,

COSMO EBOR."

"As from Auckland Castle, Bishop Auckland,
29 April, 1913.

My dear Mr. Odom,

I seize an interval in a day of devotion spent with the South Shields clergy, to thank you for so kindly sending me your 'Wreath of Love.' I have read it—every word—with a much-moved heart. I sometimes look on my dear wife, who for almost thirty-two years has been the joy and strength of my life, and think (scarcely daring to think much) what it would be if she were called from me.* Your wonderful record, and your firm faith and GOD-given 'assent,' go to my soul for its highest good. May the secret presence of your faithful Redeemer be very sensibly with you, to fill the tremendous wound, as a crystal lake can fill the rent made by a volcano. He is the one anodyne, really. I have thought much lately on that verse of the Word:—'Ye are come unto *the spirits of the just* made perfect.' That must mean a very wonderful proximity. And oh, does not the coming of the King of Life draw nigh.

'Hope is Faith with her feet on the rock and her face to the morning.'

I am yours in Him and His hope,

H. DUNELM."

*Mrs. Moule was suddenly called Home little more than two years after these words were written.

The dear one left behind her several short "Notes" of addresses given to the Heeley Mothers' Meeting, which she started, and to which she was devotedly attached. Of these, two are appended:—

I. Words for a New Year.

"What this year may bring to each of us we know not. It may be health, comfort, and prosperity, or it may be far otherwise. Clouds may gather, storms may arise, trouble may come, and even life itself may be in peril. But through all the changes and chances of this mortal life, how may we be secure and in peace? How may we go on happily in the quiet confidence that all is well? How may we be kept safe from danger, safe in life, safe in death, safe for evermore? Take the bright Lamp of God's Word to shine upon your path! It is like the Star of Bethlehem; it will point the way to the Saviour, and show you how to live a holy, happy, and useful life. Its promises will never deceive nor disappoint you. From the beginning to the end of the year it will throw a heavenly light in the darkest hour. It will comfort and cheer you whatever may happen. We do indeed need Christ to go *before* us, as the pillar of cloud and fire guided the Israelites; to go *behind* us, to defend us against all spiritual foes; to be *above* us, to overrule all for our good; to be *beneath* us with everlasting arms; to be *within* us to cheer, comfort, and strengthen. A New Year's Prayer, 'Teach me to do Thy Will.'"

II. Christ and Children.—*Mark* x, 13-16.

"(1) Think of the mothers at that meeting. They must have known and loved Christ themselves, or they would not have troubled to bring their children to Him. Blessed is the child whose mother loves Christ! (2) These mothers met with difficulties and discouragements in coming. There was so much to do at home; the husbands may have thought it unnecessary; the neighbours may have laughed; the day may have been hot, and the way long and dusty, and the children heavy to carry, but they came. They persevered, even when the disciples would have driven them away. (3) They got what they desired—Christ's welcome,

and a blessing for their children. He was the centre of that meeting. The mothers gathered round Him. What a loving welcome! He took the children up, &c. Long before, the Prophet Isaiah had foretold that CHRIST would gather the lambs in His arms and carry them in His bosom. The mothers may have known these sweet words, and been encouraged to come to JESUS. If we, dear mothers, search the Scriptures we, too, shall find words encouraging us to come to the SAVIOUR. (4) It was only ten days before our LORD'S death on the Cross, yet, although His sufferings were so near, He had time and thought, and tender love, and gentle words for these mothers and their little ones. JESUS is still the mothers' Friend, the children's Friend—'The same yesterday, and to-day, and for ever.' He loves to have us come, and to gather round His feet."

IX.

GOD AND CÆSAR: THEIR RELATIVE CLAIMS.*

> "*Render therefore unto Cæsar the things which are Cæsar's; and unto* GOD *the things that are* GOD'S."—St. Matt. xxii, 21.

"GOD governs in the affairs of men." Such was the declaration of that great American statesman, Benjamin Franklin, a hundred years ago, in a memorable speech before the representatives of the United States—a declaration publicly repeated and adopted by President Cleveland during the recent American Centenary celebrations. And may not we rejoice in the fact that, by assembling here this morning in their public capacity, the Mayor and Corporation of Sheffield cheerfully acknowledge the same great principle—the principle which lies at the base of all solid progress, and of all true happiness—the principle that the LORD GOD is supreme, "the King of nations," and that we are all alike responsible to Him?

The present is one of those happy occasions on which we lay aside the shibboleth of party and the weapons of controversy, to meet in one Name, the Name of CHRIST, and in one spirit, the spirit of mutual goodwill. In the National Parliament, in the Convocations and Assemblies of our Churches, and in the meetings of our local Council Chamber, we have our varied expressions of opinion, and our frequent controversies. To say that all these are a waste of force and a loss of time would be folly. Apart from these, truth would often remain covered up, abuses unreformed, and religious, social, and political life become stagnant and unhealthy. By all means, let us have free and full discussion on all matters bearing upon the social and moral welfare of the people. Only let us diligently strive after right and truth, ever bearing in mind two great Christian rules which are applicable to all the concerns of

** A sermon preached in the Sheffield Parish Church, on Sunday, November 13th, 1887, on the occasion of the attendance of the Mayor (Alderman W. J. Clegg) and the Members of the Municipal Corporation of Sheffield.*

life—"Let all things be done decently and in order." "Let all things be done in charity."

I frankly confess, brethren, that I feel the responsibility of my position this morning. Happily, I have had no difficulty in finding a suitable text. It comes to us in the Gospel for the day. Perhaps no words have been more often misinterpreted and misapplied.

Consider for a few moments the circumstances which prompted them. They form our LORD'S answer to a malicious question, put by enemies, put for the very purpose of entrapping Him. Herod was then King of Judea—not as an independent monarch, but by right of Tiberius Cæsar, the proud Emperor of Rome, to whom the Jews had to pay tribute.

The Pharisees were the powerful and popular party, altogether opposed to the Herodian rule. The Herodians were a small party, who favoured the claims of Herod doubtless with an eye for favours to come. Both parties came to our LORD, as He was teaching, with this question, "Is it lawful to give tribute to Cæsar, or not?" A difficult question, for Cæsar was not on the side of CHRIST. Moreover, he was a pagan, who did not acknowledge GOD; he was the enemy of the Jews. Here was a question asking if it was right for a nation, whose GOD was Jehovah, to acknowledge the rule of a heathen tyrant. Moreover, it was a direct question, which demanded a direct answer—a "Yes" or a "No." Is it lawful, or is it not? Now, if CHRIST had simply answered "Yes," His popularity and His influence with the people would have gone. If He had answered "No," it would have been rebellion against Cæsar, and His life would not have been worth a day's purchase. He calls for a penny, the little silver coin on which Cæsar's stern features were portrayed and name stamped. "Whose is this image and superscription?" He asks. They answer, "Cæsar's." He then replies to their crafty question in the memorable words of our text, "Render therefore unto Cæsar the things which are Cæsar's; and unto GOD the things that are GOD'S." Just as if our LORD had said: "You acknowledge the sovereignty of Cæsar by using the coin which bears his image; how can you refuse him tribute? But whilst you pay back to Cæsar what you

acknowledge to be his, don't forget to render to Jehovah what is His, namely, the soul, stamped with His image; the life, which is His gift!" §

Let us now leave the history in order to consider the importance of the principles here laid down by our LORD. I desire this morning to impress upon all present that these principles are divine, and of universal application. They are, indeed, fundamental principles of the Gospel. Cæsar represents the State. The duties which I, as a man, owe to Cæsar, and those which I owe to my Father, GOD, are not antagonistic. If they were, life would not be worth the living! Our LORD did not intend to teach men to draw a sharp line of demarcation between the duty they owe to GOD and the duty they owe to the temporal power. The two principles of our text are not isolated, nor opposed the one to the other, as some have said, but they are mutual, united, interdependent. It is of the greatest importance that we should remember this, inasmuch as loyal adherence to these divine principles lies at the very foundation of all national stability and of all social progress.

This twofold principle of action, so clearly indicated by the text, is very fully illustrated by other parts of Scripture. What says St. Paul, who himself, as a Christian, personally appealed to Cæsar? "Let every soul be subject unto the higher powers; for there is no power but of GOD; the powers that be are ordained of GOD. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."* And St. Peter? "Honour all men. Love the brotherhood. Fear GOD. Honour the king."†

Our Blessed LORD declared the same thing when He summed up the moral commandments—the whole duty of man—in that twofold and wonderfully comprehensive law of love to GOD and love to man.‡ The same principle is silently declared on the coins which we daily use. Do not they tell us that the Sovereign of these realms rules by the grace of GOD? By the providence of GOD, in the course of history, our gracious Queen has been called to the throne

§ See David's words, 1 *Chron.* xxix, 10-14; also those of St. Paul, *Rom.* xii, 1, and 1 *Cor.* vi, 19, 20.

* *Rom.* xiii, 1, 7. † 1 *Peter* ii, 17. ‡ *Matt.* xxii, 36-40.

she now occupies. "By Me kings reign, and princes decree justice." I trust, brethren, I have said sufficient to show that the principles laid down in our text are not antagonistic, but mutual. Also, that they are divine laws, binding upon us who live to-day. The laws of Christianity are for the guidance of everyday life in matters both secular and religious.

Whilst speaking thus, I am quite aware of the difficulties which cluster around our present subject. There are exceptions to every rule. We had an example last Sunday in the Lesson,* which told us how Daniel refused to obey the king's decree which commanded him to cease praying to Jehovah. We have another example in Peter and his fellow Apostles, who refused to conform to the order of the Jewish Council, which commanded them not to preach JESUS. This defiance of human law was in each case justifiable, because such law was directly opposed to the divine law. And here the eternal principle comes in as our infallible guide in every case where human law clashes with or is opposed to divine law. "We ought to obey GOD rather than men."† All really noble action, all enduring work, springs from this great principle of constantly acknowledging the sovereignty and supremacy of One who is King of Kings and Lord of Lords.

But, before leaving this subject, I desire to say a few words concerning its practical bearings upon the age in which our lot is cast. The difficulties of the present age are many. Its social problems are great and complicated. "Render unto Cæsar the things which are Cæsar's." Cæsar, the ruling power, not only governs the State, but represents the State, speaks and acts in its name. If we respect the ruler, we shall respect the subjects. If we have goodwill towards the one, we shall have deep concern for the moral welfare and social happiness of the other.

Now, am not I right in saying that no thoughtful person is satisfied with the present condition of things? Every man who has an eye to see and a heart to feel—be he politician, philosopher, or preacher—knows well that things in this our land are not what they ought to be. Evil forces are at work on all sides. There is a deep social

* *Daniel* vi. † *Acts* iv, 17-20; v, 28, 29.

unrest, a festering cancer of discontent, and a deliberate disregard of lawful authority, which threaten not only to disturb the peace, but also to undermine the greatness and discredit the character of this England of ours. Around us are many —rich and poor alike—who are utterly disqualified—morally disqualified—to exercise the privileges which have been entrusted to them by the State. We have in our midst a vast army of spendthrifts, idlers, drunkards, and moral wrecks. These fail to answer the great end of their existence. Nay, they are curses to the people amid whom they dwell—dead weights which impede the moral, social, and spiritual progress of the nation. Alas, they will neither help themselves nor allow others to help them.

In this Christian England of ours there is more crime, more pauperism, more intemperance, more Sabbath desecration, more miserable homes, more discontent, more real poverty, than most of us suspect. No observant man will charge me with pessimism for speaking thus.

What is the remedy, we ask, for these social evils? The answer is, an honest performance of the principles of our text. As one who for the last ten years has been in almost daily contact with the poorer working classes, I have no hesitation in saying that if our working men would render both to Cæsar and to GOD the things which are due, or, in other words, cease to be slaves to strong drink and betting, work honestly, think for themselves, and, above all, give earnest heed to those great questions which concern the soul and eternity, there would be very little real poverty, very little discontent, very little complaining in our streets.

Moreover, we are face to face with another fact. We are sitting under what has been called "the shadow of our civilization." Too many around us—wholly absorbed in selfish pursuits—are making a god of gold, and forgetting to render unto Cæsar the things which are Cæsar's.

Are not there in this England of ours, yea, in this great town of ours, the sharpest contrasts between abundant riches and extravagant expenditure on the one hand, and deepest poverty and abject want on the other? Such a picture cannot be said to indicate, in any true sense, national prosperity.

Now, without listening for a moment to the wild dreams of that Socialism which declares that it is a sin to be rich, and which demands the same property for all, I have no hesitation in saying that the ever-widening gulf between class and class—the lack of the old friendly relationship between master and servant—the want of larger sympathy between rich and poor, lie at the root of much of the social unrest and moral torpor which is seen around us. I do not forget the many grand exceptions. Thank GOD for a Shaftesbury, a George Peabody, a George Moore, and a Samuel Morley! These are types of many noble men who live to-day, and who are using their position and talents and wealth as stewards of GOD, and so rendering "unto Cæsar the things which are Cæsar's, and unto GOD the things that are GOD'S."

Still, what I have said is true of great numbers. Too many who are privileged with position, influence, and wealth, forget their obligations. Are not there employers of labour who look upon their workmen as mere pieces of machinery, "which, when used up and worn out, must be replaced by new ones!" Are not there masters who speak to their men as if they were dogs, and mistresses who forget that their domestic servants are women, of the same flesh and blood as themselves! All such know little of the joy of practising the Apostolic precept, "Bear ye one another's burdens, and so fulfil the law of CHRIST." All such have yet to learn the lesson of our text, "Render unto Cæsar the things which are Cæsar's, and unto GOD the things that are GOD'S."

Brethren, let me, in conclusion, in the Name of my Master, CHRIST, who pleased not Himself, commend the principles of my text to everyone present. We have here a call to action. We believe in GOD. In Him we live, move, and have our being. All we possess—life, strength, talents, influence, wealth—are His gifts. We are no advocates of a dead creed, however orthodox. We plead for a religion which is a power in daily life, making it pure, unselfish, noble, and useful. We desire to leave the world better and brighter than we found it.

"Take my life, and let it be
Consecrated, LORD, to Thee."

Both in Church and State, in our National Parliament, in our local Councils, in our public offices, in the pulpits of our churches, we want MEN. Men, not creatures of circumstance who hang out their cloaks to the winds of expediency, but men of upright principle; men of pure and unselfish heart; men who will trust in GOD and do the right; men who will "render unto Cæsar the things which are Cæsar's; and unto GOD the things that are GOD'S."

To you, brethren, who are members of the Corporation, an honourable and responsible position has been assigned. Your office is to be used, not for private ends, but for the common good of your fellow-townsmen. As public men—as members of Cæsar's household—your words and actions, both in public and private life, should be above suspicion. For you we pray this morning. We pray that your discussions in the Council Chamber during the coming year may be guided by wisdom and discretion, and that all your endeavours to further the health, happiness, and prosperity of this our great town may be crowned with abundant success.

Brethren, we are all stewards. Ere long, every one of us, preacher and hearer, will be called upon to give an account of his stewardship. Our talent or talents, lent for a while, will have to be accounted for; our seals of office delivered up to the King of Kings. Oh, for grace to use them rightly now, and to keep them untarnished! So shall the Royal Master's welcome to eternal honours be ours: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy LORD."

May not I fitly conclude with the words of the old Jewish prophet, read in your hearing in the first lesson for this morning*—words uttered 2,600 years ago—words which have a message for us to-day: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them; but the transgressors shall fall therein."

NOTE.—This Sermon, prepared at short notice, and published at the request of several who heard it, is printed in the form in which it was preached, without any attempt at revision. A kind critic has suggested that the preacher might have said

*Hosea xiv, 9.

more as to the duties of workmen and servants. Whilst allowing this, due regard must be had to the constitution of the congregation before whom the sermon was preached. It is unhappily true that wilful neglect of duty and heartless ingratitude on the part of servants to kind-hearted employers are not uncommon. Brighter days would speedily dawn were it better understood that the interests of masters and servants are identical; and happier homes be far more common did the working classes generally possess nobler and purer conceptions of work and pleasure. The Gospel of the grace of God, acting upon motive and conduct alike, is the one great power which makes good masters and good servants, and so is an unfailing factor in promoting the increased happiness and prosperity of the nation.

X.

PUBLIC WORSHIP—ITS METHODS.

NOTE.—This paper was read at the Islington Clerical Meeting, London, January 13th, 1903. Dr. Barlow, Dean of Peterborough, presided, and about a thousand clergymen were present. The general subject was, "THE OBLIGATION OF SPIRITUAL RELIGION IN REGARD TO GOD'S WORD, PUBLIC WORSHIP, PREACHING, PRIVATE LIFE." The speakers were—INTRODUCTORY: The Dean of Peterborough. I. GOD'S WORD: (*a*) Its Authority, the Rev. Dr. Wace; (*b*) Its Application, Rev. Prebendary Webb-Peploe. II. PUBLIC WORSHIP: (*a*) Its Claims, Rev. A. E. Barnes-Lawrence; (*b*) Its Methods, Rev. W. Odom. III. PREACHING: (*a*) Its Subject, Rev. W. E. Burroughs; (*b*) Its Object, Rev. H. L. C. de Candole. IV. PRIVATE LIFE: (*a*) Individual, Rev. C. J. Proctor; (*b*) Family, Rev. W. J. Thompson.

I TAKE it that we are here as learners in the school of CHRIST, and it is as a learner that I venture to address my brethren in the ministry on so wide and difficult a subject as that assigned to me—"Methods of Public Worship,"—a subject wide inasmuch as it touches the very beginnings of the Church of CHRIST, and difficult because of the many and diverse opinions held respecting it.

The subject could not be more fittingly introduced than in the words of Archbishop Tillotson: "O LORD GOD of Truth, I humbly beseech Thee to enlighten my mind by Thy Holy Spirit; and if in anything which concerns the true worship and service of Thee, my GOD, I am in any error or mistake, I earnestly beg of Thee to convince me of it, and to lead me into the way of truth, and to confirm and establish me in it daily more and more."

Our theme should be approached with due consideration for the standpoint we take and the days in which we live. I shall not be expected to touch upon the varying methods of worship which obtain amongst our Nonconformist brethren, many of which must have our respect and goodwill.

We meet at this historic gathering, not as party men, but, I trust, as "sober, peaceable, and truly conscientious sons of the Church of England," deeply attached to her principles as propounded at the Reformation and embodied

in the Book of Common Prayer—a Church which, in the historic words so fully and ably emphasized at this Meeting three years ago, is "Catholic, Apostolic, Reformed, and Protestant." We are here as the possessors and lovers of a Liturgy which bears the stamp of Apostolic truth, which is an unimpeachable witness to the discreet wisdom and Scriptural principles of our Reformers, and which for hundreds of years has safely guided our forefathers along the pathway of prayer and praise. We are here to re-state and vindicate truths and principles dating from the Apostolic age which, amid present change and unrest, specially need to be restated and emphasized. We are here to affirm that it is not sufficient to worship GOD only, but that also it is of the utmost importance to worship Him rightly.

Public worship is a recognized duty on which all Christians are agreed, but when we come to consider the methods by which this duty may be best carried out we find great divergence of opinion and practice. The essential law of Christian worship is clearly set forth by our LORD (*St. John* iv, 23, 24), "GOD is a Spirit" (absolutely free from all limitations of space and time), "and they that worship Him must worship Him in spirit and in truth." As Bishop Westcott says: "Worship is necessarily limited by the idea of the being worshipped. A true idea of GOD is essential to a right service of Him. The spirit of man responds to the spirit of GOD. There is a real correspondence between the true worshipper and GOD. The true (ἀληθινός) worshipper answers to the true (ἀληθινός) GOD." (See *St. John* xvii, 3.)

The nineteenth century witnessed vast, unlooked-for changes in the social, intellectual, and religious life of the people; and whilst Gospel truth, like its Divine Author, is in its very nature unchangeable, the methods of presenting it must be varied and adapted to special needs and changed circumstances. We are no advocates for narrowness. Strict uniformity is not unity. The toleration and comprehensiveness of the Church of England have ever been its glory, and we have no desire to see them narrowed; but there are limitations to be loyally maintained and defended —limitations of doctrine and limitations of ritual. Amid the din of controversy, the sloth of indifference, and the increasing desecration of the LORD'S Day, our Church is imperilled on

the one hand by Romanizing teaching and ritual, and on the other is distressed by heresies put forth by teachers within her pale.

We all have our ideals. It has been said with truth that "ideals are the soul of life." That life is poor indeed, be it social, commercial, artistic, or religious, which is without an ideal. Holy Scripture gives us graphic and glorious pictures of the ideal Church—the Bride of CHRIST. We have our ideals respecting the Church on earth; the ideal as to what our National Church should be, a witness for GOD and His truth; an ideal as to what her clergy should be—not priests after the order of Aaron, but pastors of the flock after the example of the Good Shepherd; an ideal as to what her laymen should be, followers of Him Who pleased not Himself; an ideal as to what her public services should be, bright, simple, reverent, Scriptural, "in the beauty of holiness." The actual falls far short of the ideal; but still the ideal, the conception of the perfect, is before us, and it is well it should be, so long as it rests upon the sure foundation of Scriptural truth.

There is the danger of forgetting that our Church is a National Church. In many parishes methods of worship are adopted which do not accord with our national character, and attempts are made to conform the services to the mediæval type. We are told that as our churches are built in the mediæval manner it is inconsistent to object to mediæval ceremonial therein. And so there is a supply of Service-books and Manuals on Ceremonial on mediæval lines for the use of clergy, unauthorized, condemned by the Bishops as "strongly superstitious and anti-Anglican," and characterized by the *Guardian* as "not merely superstitious, but irreverent also."

Now we hold that this revival of mediævalism is as un-English as it is un-Scriptural. As Prebendary Webb-Peploe said at a recent Church Congress, "Whatever is foreign or repugnant to our national instincts should, as far as possible, be avoided or put away." It will be remembered that the late Dean Burgon in a notable sermon at St. Mary's, Oxford, denounced the extreme teachings and practices of Ritualism as "unspiritual, unwholesome, mawkish, and wholly un-English."

No further attempt need be made to indicate the grievous departures from the letter and spirit of the Prayer Book made by clergy who, at their ordination, promised to use, "in public prayer and administration of the Sacraments, the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority." There are not a few signs of a strong tendency to ignore a foundation truth of Apostolic teaching—"we walk by faith, not by sight."*

The *Church Quarterly Review* (which so ably represents the high church party) recently said: "The wish is to draw people to church, by what means or extravagances does not very much matter; nor what they do when they are got to church. The worship of Almighty GOD passes into the background." The life of the late Archbishop Benson throws some sidelights on unsatisfactory methods of public worship. An entry in his diary says: "Strange to find in retired country places the same changes going on in ritual—chanted psalms, surpliced choirs, eastward position, coloured stoles everywhere. The gain in reverence does not keep pace with all this. . . . There is entering something that is mechanical, not corporate, while the individual is dying out as an element of worship. The old evangelical service was more solemn, more reverent." In pleading for simplicity, Archbishop Maclagan deplores certain things in the public services of the Church, "distracting and disturbing to many pious souls," and uses these weighty words: "We cannot forbear to express our conviction that the re-adoption of vestments or of practices not only long disused, but also associated in the minds of the multitude with the worship of the Roman Church, will be a hindrance rather than a help, either in bringing back to the Church those who have forsaken her services, or in quickening and sustaining their true spiritual life."

Need it be said that public worship is essential to the maintenance of Church life and Christian fellowship? If it be in spirit and in truth there will be a union of the worshippers with each other and their LORD. Place and time

* OF CEREMONIES.—"Although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before GOD. *Let all things be done among you*, saith Saint Paul, *in a seemly and due order*."—Preface to Prayer Book.

will stand in the background as we realize the truth of Cowper's words:—

> "JESUS, where'er Thy people meet,
> There they behold Thy mercy-seat;
> Where'er they seek Thee Thou art found,
> And every place is hallow'd ground."

Doctrine and worship are inseparable. "As the LORD strengthens His Church by means of saving doctrine, He also maintains her by true worship" (*Martensen*).

Our LORD said little about public worship; His teaching had more special reference to private prayer. The New Testament gives no direction as to stated places, days, and hours. It is well for us to emphasize the fact that the Synagogue service formed the type of early Christian worship, and that in the Synagogue there was no altar, no sacrifice, and no priest as such. The Church of CHRIST carried on and spiritualized the work of the Jewish Synagogue. It also took up and spiritualized the conceptions of prayer and praise that clustered round the Jewish Temple, which, with its priesthood and sacrifices, were shadows of good things to come—shadows which found their reality in the perfect priesthood and one offering of CHRIST.

A first note of the methods of Christian worship is found in *Acts* ii, 41, 42, where we read that those baptized by the Apostles "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We see here the essential notes of faith, unity, and worship in the new-born Church. We gather from the Apostolic writings that the prominent elements in public worship were: (1) Prayer, (2) praise, (3) reading of the Scriptures, (4) the inspired utterances of teachers, (5) the preaching of CHRIST crucified, risen, and ascended, (6) collections for the poor, (7) the LORD'S Supper, immediately preceded by the Agape or Love feast, by which the Christian brotherhood declared the fact that they were all one in CHRIST JESUS.

Justin Martyr gives an interesting picture of Christian worship in the second century: "On the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the Prophets are read as long as time permits. Then, when the

reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgiving according to his ability, and the people assent, saying 'Amen.'" It is quite clear that there was Sunday public worship, followed by the Holy Communion.

Later, when Christianity was recognized by the Emperor Constantine, great changes took place. Canon Robertson, in his *History of the Christian Church*, says: "The more general adoption of Christianity was followed by an increase of splendour in all that concerns the worship of GOD. Churches were built and adorned with greater cost; the officiating clergy were attired in gorgeous vestures; the music became more elaborate; and many new ceremonies were introduced." The historian goes on to show that immense sums were lavished on the marble walls, gilded ceilings, and jewelled altars of churches. The burning of lamps and candles by day, the use of incense, and the practice of elaborate ceremonial prevailed. Crowds were drawn by the ritual of the Church; but when the more attractive parts of the service were over the mass departed, without remaining for the teaching and administration of Holy Communion. As may be supposed, there was a decay of spiritual life, and each century saw Christian worship corrupted by worldly influences. CHRIST, crucified and risen, was put into the background. The sacrificing priest, who professed to offer CHRIST for the living and the dead, had the pre-eminence; dangerous deceits, dumb ceremonies, and other fond things vainly invented, repugnant to Holy Scripture, were introduced.

It is a noteworthy fact, pointed out by several writers, that the Church's worship changed with its faith, and that each new dogma affected the forms and nature of the worship. The difference between the worship of the primitive Church and that of the mediæval Church was marked; for example, transubstantiation demanded magnificent pomp and adoration, and from it sprang the imposition of fasting before Communion; the sacrifice of the Mass, in which the officiating priest was the centre, left the congregation as mere

gazers upon a sacrificial sin-offering on their behalf; the act of the elevation of the host and chalice after consecration brought in lights, censings, bell-ringings, genuflections, and other additions to the ceremonial; moreover, the priests must wear sacrificial garments. All this was a radical change from primitive practice. Later on, in the twelfth century, the sacraments were classed as seven. Confession and absolution were prominent, and the layman became a slave at the foot of the priest. The doctrine of purgatory, combined with indulgences and masses for the dead, sprang up in the fourteenth century. Prayers to the Virgin Mary and saints became popular, and CHRIST was put in the background. "CHRIST became an object of fear, Mary of love." Then followed the veneration of relics and the worship of images, indicating the feeble faith of a Church which sought to walk by sight. The many changes during the middle ages in faith and worship, making them something quite different from those of the primitive Church, are fully detailed in Canon Meyrick's *Scriptural and Catholic Truth and Worship.*

But the Reformation changed all this, and by its Articles and devotions condemned and swept away the un-Scriptural accretions which had gathered around Apostolic faith and practice, giving us the Prayer-book, with its Scriptural and Catholic teaching, as we have it to-day. It will be seen from the preface that the essential principle which the Reformers emphasized in our Prayer Book is purity of doctrine and simplicity of worship. In that part relating to ceremonies (probably written by Cranmer) it is declared that "this over-excessive multitude of Ceremonies was so great, many of them so dark, that they did more confound and darken than declare and set forth CHRIST'S benefits unto us"; after which the freedom and spirituality of the Gospel are contrasted with the ceremonial character of the Mosaic law in these weighty words: "CHRIST'S Gospel is not a Ceremonial Law (as much of Moses' law was), but it is a religion to serve GOD, not in bondage of the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to GOD, by some notable and special signification, whereby he might be

edified." Ceremonies which "much blinded the people and obscured the glory of GOD" were cut away and rejected.

Amid the varied round of public worship—in prayer, in praise, in preaching, and in ritual alike—dignity, simplicity, reverence, and devotion are essential requirements. We are no advocates for bare and cold services, nor yet for what has been called a "Puritan Ritual," although more of the reality and earnestness of devotion which characterized the Puritans would be very welcome in our churches. Damp, uncomfortable, whitewashed, and ill-kept churches, with their high, exclusive pews, and often carelessly-rendered services, are happily things of the past. To-day we rejoice to be able to point to a large number of churches throughout the length and breadth of the land which prove that faithful evangelical teaching from the pulpit can go hand-in-hand with bright, hearty, and attractive services.

It must be regarded as a foundation principle that the worship of Almighty GOD be in perfect accord with the doctrines and formularies of our Church, and be a clear presentment of the same. No ritual or ornament should be used or permitted as an outward expression of doctrine which is contrary to GOD'S Word and repugnant to the teaching and spirit of our Prayer Book. Creed and worship should harmonize just as much as creed and conduct, and our prayer Book provides a clear directory for both. As Dr. Barlow once reminded this meeting, "Purity of doctrine and simplicity of form act and re-act each upon the other." We shall be in warm accord with a recent leading article in the *Times* which says: "To a reasonable use of external adornments in worship no objection would be felt by anyone, if they could be separated from the idea that they are parts of an organized plan for reviving long-discarded mediæval practices, and for bringing about an approximation to Roman methods." To this may be added words of Bishop Handley Moule, who writes:—"Ceremonial becomes a dangerous hindrance to spiritual worship the moment it steps into the first place, whilst the truth it embodies drops into the second. And this happens the moment it makes itself more prominent than its subject."

Limits of time permit only a bare reference to the methods of worship at Holy Communion. It is indeed a sad

reflection that the LORD'S Table should be the centre, not only of the most ornate ceremonial and anti-Catholic teaching, but also of bitter controversy. We should emphasize in every possible way the truth that the grandeur of the LORD'S Supper is the simplicity of its ritual according to the Book of Common Prayer, which is in strict accord with Holy Scripture. Elevations and prostrations, lighted candles and incense, priestly vestments and sacrificial positions, are altogether alien to the spirit of the service. The bread and wine are not to be gazed upon as a spectacle, nor elevated as a god, but are to be taken and received by the faithful, to whom CHRIST is present in a very real sense, to strengthen and bless. Dean Vaughan put the truth in simple words, which cannot be too often repeated: "Regard the outward signs (bread and wine) reverently, but not superstitiously; use them as means, not as ends; symbols, not idols. Feed on *Him*, not on them; in thine heart, not with thy mouth; by faith, not by sight; with thanksgiving."

This is the teaching of our Church. The only foundation for methods which unhappily obtain in many quarters is in the weakness of human nature. It is our duty as ministers of a National Church to give our people every opportunity for drawing near to the LORD'S Table. In large parishes there should be weekly Communion at least. The hour—be it morning, noon, or evening—matters little, so long as we eat the bread and drink the wine "in remembrance that CHRIST died for us, and feed on Him in the heart, by faith with thanksgiving."

In passing, may I venture to say that we cannot insist too strongly upon the Offertory being regarded as an essential part of our worship? The giving of a contribution at the service, be it the penny of the poor or the sovereign of the rich, should be regarded as an act of worship. "Give unto the LORD the glory due unto His Name; bring an offering, and come into His courts." (*Psalm* xcvi, 8). Are not there amongst us methods of raising money which cannot have the approval of Him Who stands by the Treasury? Too often the motive power is selfish pleasure or an emotional speech. Whenever the offering is given it should be the outcome of love, a thank-offering to GOD for CHRIST'S sake.

As we have seen, little is found in the New Testament beyond outlines and principles of Divine worship. The methods which we as Churchmen adopt, so fully indicated in the Prayer Book, we believe to be in strict accord with Holy Scripture. May not it be justly said that some of us have failed in our duty as pastors of the flock in not teaching our people more respecting the structure and methods of the Book of Common Prayer? It would be well for us not only to preach more on the subject, but also to recommend, from pulpit and by parish magazine, such admirable handbooks as those of Bishop Moule on *Our Prayer Book* and *At the Holy Communion;* also Dr. Drury's excellent work *How we got our Prayer Book.* To those desirous of pursuing the subject further may be commended Bishop Dowden's *Workmanship of the Prayer Book,* Mr. Hole's *Manual of the Book of Common Prayer,* and Procter's *History*—the old edition. Canon Meyrick's *Doctrine of the Church of England on the Holy Communion* is invaluable.

It is important also that our people should be reminded that the Prayer Book is constructed on the principle that those who take part in its services are what they profess to be—members of CHRIST. The glory of the Prayer Book is its abundant use of Scripture. In all things CHRIST has the pre-eminence. Christmas, Easter, and Whitsuntide are the three great "luminous points" in our Church's calendar—the glorious Christian counterparts—rather realities—to which the three great feasts of Israel pointed. These, in great measure, determined the order of our worship. What peculiar wisdom it evidenced in the arrangement of our Prayer-book for the Church's year, beginning with Advent, which points us back to the first coming of CHRIST in humiliation, and bids us prepare for his second coming in glory! The proportion of the Christian faith is wonderfully maintained. GOD the Father, in His power and glory; GOD the Son, in His self-sacrificing love; GOD the Holy Ghost, in His teaching and sanctifying offices, are each and all recognized and honoured. Man's deep needs and GOD'S gracious provision are fully set forth. The Divine origin and priceless value of Holy Scripture; the nature, privileges, and blessings of public worship; the necessity of prayer; the nature and purpose of the divinely-ordained ministry and

Sacraments, are all clearly indicated in Scriptural and simple language.

We are reminded by the Exhortation in our daily services of the leading elements of public worship—confession, thanksgiving, praise, the hearing of GOD'S Word, and prayer for blessings "as well for the body as the soul." In every act it is of first importance that we should realize the presence, greatness, and glory of the GOD we worship. Too often our worship lacks the stamp of reality. There is the form without the power, the altar without the sacrifice, the sound of the lip without the response of the heart. The scaffolding of the temple may be made so elaborate as to hide the throne and Him that sitteth thereon. The true worshipper, remembering the Master's promise, "Where two or three are gathered together in My Name, there am I in the midst of them," will exclaim, "I was glad when they said unto me, We will go into the House of the LORD."

Both in prayer and praise we draw near to our Father GOD, but it is in praise that the highest point of worship is reached. Praise is the most perfect expression of all that is purest and noblest in our religious nature. "Prayer asks GOD to come down to us; praise essays to go up to GOD. The birthplace and home of prayer is on earth; the birthplace and home of praise is in heaven." And so we go to the Sanctuary of GOD "to set forth His most worthy praise." Throughout our services the element of praise is very prominent. Our Prayer Book is the Book of Common Prayer, and with equal truth it may be called a Book of Common Praise.

Welcome indeed is the assistance of the choir in leading the services of the sanctuary; but it must ever be remembered that GOD cannot be worshipped by deputy. We have read of past days when the service was a duet between parson and clerk. Is not there a danger of the service becoming a duet between minister and choir? Examples are not wanting of the tyranny of organist and choir (happily the exception); and if we may judge by the elaborate and unc congregational music to which chants, canticles, and responses are often set, it would appear that the service is for the glory of the choir rather than for the praise and glory of GOD. I hope to be forgiven for saying that there are

churches with an evangelical ministry in which the greater part of the congregation is deprived of its rightful privilege of common praise, with the exception of joining in the hymns. It is the duty and privilege of all worshippers, young and old alike, to join in common prayer and common praise to the best of their ability. "Let the people praise Thee, O GOD; yea, let all the people praise Thee."

Archbishop Maclagan, in addressing his clergy, deplored and condemned a practice which he said was extending, namely, that in the recitation of the Creed and the LORD'S Prayer the opening words are said by the minister only, neither the choir nor the congregation pronouncing the words "I believe" or "Our Father." Moreover, is not it contrary to the nature of the thing to sing to pretty music the solemn confession to GOD that "we have erred and strayed?" In these, as in other methods of worship, we may "follow too much the devices and desires of our own hearts."

Too great care cannot be exercised in the selection of the hymns we sing. Not a few, wedded to popular tunes, but doctrinally unsound, are to be found in our hymn-books. Next to the Bible, hymns have done more to influence men's religious views and mould theology than anything besides, as witness Luther's hymns of the Reformation and those of the Evangelical Revival. As centuries ago heresies were spread by means of hymns, so to-day, unhappily, false teaching is instilled by the same means. A special need is an authorized Church hymnal on the lines of the Prayer Book. This, we believe, would be a source of untold strength to our Church; but it belongs, we fear, to the distant future. It is, however, a sign of the times that a paper like the *Saturday Review* should urge "the adoption by the Church of England of an authorized hymnal which should be worthy to be bound up with the Book of Common Prayer, not a swollen and unwieldly hymnal to suit every taste, but one with which the Church can meet her enemies in the gate, and of which she need not be ashamed." The opinion of the late Dean Vaughan on Church music is worth repeating. He said: "What we desire, what we seek, what we expect to realize, is such an improvement of Church music as shall make it not more showy, not more complicated, not more ornate, not more

artistic—none of these things—just more congregational, more united, more hearty, more devotional; more like that primitive model of all public worship of which the Book of the Acts of the Apostles tells us that they who were present lifted up their voice to GOD with one accord, and that the result of it was, by His grace, that they were all filled with the Holy Ghost, and spake the Word of GOD with boldness" (*Liturgy and Worship*, p. 123).

Need it be said that a Church which does not vary its methods and forms of worship to meet the needs and circumstances of the times cannot do its work effectively? If there is to be healthy progress there must be adaptation. Considering how greatly the times have altered since our Prayer Book was arranged, and the way in which Sunday and other services have multiplied, we might with consistency plead for greater liberty in the use of the Prayer Book, so that our services might be shortened, varied, and simplified. There are times when our Sunday-morning services are apt to weary even devout worshippers, and make them desire short sermons. We do not ask that the Prayer Book be revised or supplanted, but only plead for greater freedom in its use. It will be seen from the preface that such "changes and alterations" in the rites and ceremonies of Divine worship as should from time to time seem expedient were contemplated by our Reformers. I think that, as in the Church of Ireland, the use of the Athanasian Creed might be optional; the Creed still retaining its place in our Prayer Book as a witness to the Catholic faith so earnestly contended for in past ages. As English Churchmen who use water and the sign of the Cross in baptism, and the symbols of bread and wine at Holy Communion, it would be inconsistent for us to advocate the rejection of all symbolism. The history of the Church of Rome teaches that it is the tendency of the sensuous to overpower and supersede the spiritual. It is needful to warn against this danger. At the same time we maintain that He Who gives all should be served with our noblest and best. As the Bishop of Exeter (Dr. Bickersteth) once said at this meeting, "We can have beauty in building, and loveliness of music wherewith to do GOD honour and praise, without risk of indulging in a merely sensuous pageant, or reproducing some obsolete mediævalism."

There are two notable utterances of the Reformation relating to methods of worship which are in danger of being forgotten, but which might with advantage be recalled to-day, if not at Church Congresses, at least before our congregations.

One is the "Homily against Peril of Idolatry and Superfluous Decking of Churches," which says, "Let us honour and worship for religion sake none but GOD; and Him let us worship and honour as He will Himself, and hath declared by His Word that He will be honoured and worshipped; not in nor by images or idols, which He hath most straitly forbidden, neither in kneeling, lighting of candles, burning of incense, offering up of gifts unto images and idols, to believe that we shall please Him."

The other is Latimer's famous sermon on "The Ploughers," preached at St. Paul's Cross 350 years ago, in which he said: "Where the devil is resident, and hath his plough going, there away with books and up with candles, away with Bibles and up with beads, away with the light of the Gospel and up with the light of candles—yea, even at noonday . . . up with all superstition and idolatry, censing, painting of images, candles, palms, ashes, holy water, and new service of men's inventing, as though man could invent a better way to honour GOD with than GOD Himself hath appointed."

A closing word. Our general subject is "The Obligation of Spiritual Religion." Spiritual men for spiritual work is an essential principle of Church life and worship. According to an old legend, on a certain midnight in the year the church bells in one of the districts of Normandy ring merrily for an hour. But whilst they swing through the darkness and peal through the silence the listeners shut their eyes and tremble, because, say they, dead hands rise to touch the ropes, and dead ringers ring, and the merry music is the music of the dead. Is not there a solemn lesson here? Surely those around us will close their eyes and ears if men spiritually dead attempt to ring the bells of heaven in our churches—be it at the prayer-desk, in the pulpit, at the LORD'S Table, or in the choir. If hearts are to be touched and changed, and lives and homes won for CHRIST, the worker himself must go forth with a cleansed heart, a

consecrated will, and lips touched with fire of love; having ever before him the King's words: "Not by might, nor by power, but by My Spirit, saith the LORD of Hosts."

Above all, in spite of every temptation to the contrary, be it ours, as members of an Apostolic Church, ever earnestly to cleave to the four-fold Apostolic rubric: "Let all things be done decently and in order"; "Let all things be done unto edifying"; "Let all things be done with charity"; "Do all to the glory of GOD."

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